

The American Missionary



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1898

SIGNING THE COMPACT IN THE CABIN OF THE MAYFLOWER

Official Organ of the Congregational Missionary Societies for the Home Field

November

1925

The American Missionary

Official Organ of the Congregational Missionary Societies for the Home Field

PUBLISHED BY

THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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The Dollar Sign as a Sign of Success

THE dollar sign is the criterion of success in life most popularly and generally accepted.

"Is So-and-so a successful physician?"

"Fine, he's making easily ten thousand dollars a year."

No word of how many patients he has rescued from the jaws of death or of how many mistakes he has buried.

"What kind of a lawyer is X?"

"I don't know him personally but he's surely making a success of his calling. I understand he charges the highest fees of anybody along the street."

"How many times has he helped to bring about a miscarriage of justice?"

"I'm sure I don't know. What has that to do with it?"

"I hear Blank's boy has gone into the ministry. How is he making out?"

"Very well indeed. Pastor of one of the richest and most exclusive churches in the city; well fixed, with a good salary and a fine house to live in."

"To how many souls has he brought the healing waters of salvation? How many has he saved from shipwreck of their faith?"

"Oh, come now, you're getting quite beyond my depth. I suppose he does as well as the most of them. But I'm speaking of his success."

"Mr. Business Man, are you making a success?"

"Well, I have nothing to complain of. My books last year showed a net profit of a good many thousand dollars; more than ever before."

"Doubtless your success has meant a corresponding betterment in the wages and working conditions of your employees?"

"See here. I'm not talking about my dealings with my workmen. You asked me whether I was successful. I told you I was, and proved it by showing you that I was making money."

It is undoubtedly true that the dollar sign is a sign of success. It raises a presumption in favor of the man whom it concerns. But it is not inerant. It can be fully trusted in those cases only where four definite conditions have been fulfilled.

First, the money in question must have been earned by a man's own efforts. Some of the great-

est failures on God's footstool are among people who are rich through inheritance. They may have little idea of the value of money, though they may be apt in making away with it. The wealth they control is not an indication of their fitness to possess it or of their ability to acquire more.

Another test to which the dollar sign must be subjected is this: it must not only represent money which has been earned, but which has been earned honestly. If your doctor is a quack, if your lawyer is a rogue, if your preacher is a hypocrite, if your business man amasses his wealth through fraud and misrepresentation, they are not successful no matter how much money they make.

The third test is: Has this money been made in a way which has helped other people instead of hindering them? True success in life is never built upon injury to society. Is the physician's success largely dependent upon his administration of habit-forming drugs? Does the lawyer succeed through gouging the public? Does the preacher teach falsely? Does the business man sell stuff which steals away men's brains? Then no matter how heavy the treasure-bag into which the gold is poured, it will be a weight about the neck of him who owns it.

There is one final test of the dollar sign as a sign of success: the dollar must be simply the by-product of the working out of an unselfish purpose. This is the supreme condition. A man may earn his money himself; he may earn it honestly; he may do it in an honorable profession or calling, and in a way which ministers constructively to the needs of society, and yet, if the mainspring of his action has been always himself, instead of others, he is, in the last analysis, a failure. Unless the physician's patients mean more to him than the money he gets from them; unless the lawyer values truth and justice more highly than a big bank account; unless the preacher's first thought is for the souls of the flock committed to his care; unless the merchant or manufacturer is thinking first of the service he can do and only secondarily of the money which will flow into his own coffers, not one of them will be a success in the true sense of that much-abused word. But with these four conditions fulfilled, the sign of the dollar is sure to be a sign of success.

The Conversion of Colonel Kling

By SAMUEL LANE LOOMIS

THE pastor counted the Colonel as his very best man in many ways, sincere, clean, warm hearted, generous, above reproach in business, with ample means and a large influence—everyone respected him. Nevertheless, at one important point he was a failure, and more than a failure, a perfect stumbling block in the progress of the church. He was out of sympathy with its missionary program.

"I don't believe in missions," was a favorite slogan with the Colonel. "Our business," he was fond of saying, "lies right here on this hill. There are plenty of heathen within gunshot of this building. Let's go after them first. With our church property not yet paid for, with a parish house to be built as soon as we can get at it, with home expenses claiming all the money we can raise, to be sending our funds to distant parts of the country and over the sea—it looks to me not simply foolish, but dead wrong."

When the minister urged his congregation to raise their full missionary apportionment, the Colonel's comment was: "We're a Congregational church, aren't we? Independent, self-governing? What business have these outside people to come here and tell us how we must use our money? I say, let's pay no attention to them. Let's do as we please!" This way of thinking was not unnatural in view of the fact that the man had come into the church in middle life and had no background of religious tradition and early training; but it was very trying—all the more so because he was in other respects such a remarkably good fellow.

Now, a day came when the chairman of the committee on publications, taking her courage in her hands, approached him and said, "Colonel Kling, I want a subscription from you."

"Certainly, Mrs. Charles," he replied. "You shall have one. What for?"

"We are making up a club for THE AMERICAN MISSIONARY magazine, and we want your name on the list."

"Well, sister," he replied with hesitation, "that's a horse of another color. As to missions, I know little, and care less!"

"That's the very reason you should take the magazine, brother," she responded; "that you may know much, and care more."

"What's the tariff?"

"Twenty-five cents each if we can get a hundred subscribers."

"Oh, well, even for missions, I guess I can give that much without compromising my principles," he laughed, handing her the quarter.

So the magazines commenced to come and, month by month, to pile up on his library table. One day, attracted by the cover picture, he picked up a number and opened it. The first article his eye fell on arrested him. It was the story of a pastor who, by the help of the Ford car, had hooked up six or eight forlorn little churches of different denominations scattered over the prairie and merged them in one strong, flourishing central community church. Besides the attractive Sunday service, with good preaching and excellent music, there

were lectures, clubs, classes, a circulating library and various social and recreational features.

"A mighty good piece of work!" he said, "And right in my line, too!" For the Colonel was himself a sales manager and organizer.

He thought it must be an exceptional article for a missionary magazine. Turning a page or two, he found another very different story, but just as fascinating, describing conditions in Porto Rico and the wonderful usefulness of the hospital there. In short, the magazine proved to be not at all the wishy-washy, sentimental thing he had supposed, but very readable full from cover to cover of important information. So he soon became a regular reader. In less than a year from that time, at a meeting of the standing committee of his own church, he handsomely ate his humble pie.

"Friends," said he, "I've been doing some reading and investigation lately and find, to my regret, that I've been taking the wrong position on this missionary question. I now see that missionary work is a normal and a most important part of the business of all the churches, our own among them. The apportionment plan which I used to shy at I now discover to be simply a businesslike arrangement by which the churches can do effective teamwork, so that each one may bear a part in undertakings too great for any one of them alone. Men," he said, "it is up to us to play the game."

"Since then he's proved to be the best missionary man in my church," said his minister.

All this sounds like a made-up story, doesn't it? But it is not. It is the truth. That church, that pastor, and the Colonel himself, whose real name, of course, does not appear in this article, are all personally known to the writer. Colonel Kling's experience illustrates the value of the missionary magazine. It is a publication put forth by a Board of Missions for publicity's sake. With this end in view, it tells vividly and concretely of its fields of labor and their needs, of the extent and character of its undertakings, of its peculiar problems, difficulties, hindrances and triumphs—and of its steady progress. Especially does it acquaint the reader with the heroic men and women who are carrying on this work.

Now, we Congregationalists have no greater need at the present hour than just such information. Our missionary work is reported to be suffering in every field for lack of adequate support. This shortage can hardly be the result of poverty. Of all the nation's ample wealth, we have our full share. It is absurd to suppose that we can't afford to give five million dollars a year, the price of a gallon of gasoline, apiece, once a week. Nor can the shortage be attributed to a dearth of genuine goodness among us, a decay of the spirit of loyalty to our Master. We are surely far enough from what we ought to be, but no one who knows the churches can doubt that they are made up of genuine Christians, lovable folks who aim to do right and faithfully to follow Christ. If such were not the case, should we, indeed, be Christians at all?

No; the emptiness of the missionary treasuries is chiefly due, neither to financial stringency nor spiritual decay but to quite another cause, namely, to sheer ignorance—a lack of the information necessary for an intelligent understanding of the whole province of modern missions. A great proportion of our church members, especially the men, know little or nothing about the subject. Many of them are strangely prejudiced against it. The very word is an offense to them. It signifies merely another appeal for money, for objects of doubtful value, with which they have small sympathy. It is notorious that most of our missionary money is given by a very small proportion of the people. We are in the position of the farmer whose crop is meager, though his farm is large and fertile, simply because the acreage under cultivation is very small. What we Congregationalists need in order to secure funds sufficient for our work is to plow and plant more land.

In the immensely important business of securing new funds for missions from that portion of the Christian community which is at present either indifferent or prejudiced the local pastor is the key man. It is his job, and a hard one. In the whole range of his duties he finds no task that requires longer patience or finer skill. But if he is a faithful servant he will not shirk this task because it is difficult, and if he is a wise one he will not attempt it without equipping himself with every available kind of help. The best of helpers are men and women from the front, who tell of what they know and testify of what they have seen; attractive speakers on missionary subjects are not, however, so easily secured. Stirring missionary addresses are usually heard at conferences and other great gatherings but it is to be feared that very little of what is so eloquently said on such occasions actually filters through to the folks at home. Even when you capture a magnetic speaker for your own pulpit it is by no means sure that the man you want to reach will be on hand to hear him. In many churches the announcement that a missionary is to speak means a vanished congregation. Those who don't believe in missions stay away. Colonel Kling takes the opportunity for hearing the new Methodist minister.

It is plain that a pastor bent on interesting his people in the wider work of the kingdom in addition to what may be said in the pulpit by himself and others, will need the reinforcement of the missionary magazine. This is the right psychology. We live in an age when everybody reads. Men get their ideas not chiefly from lectures and addresses but from the printed page. Every home has at least one daily newspaper and the library table is heaped with magazines. Merchants depend for the sale of their goods upon printed advertisements more than personal solicitation. The farmer does not buy his supplies from the pedler or at the crossroads store, he selects them from the Sears-Roebuck catalogue. When the pastor succeeds in placing the freshest, most vital missionary news every month, on every library table in his parish, he has gone a long way toward solving his problem. It will be objected that the indifferent and hostile will not thus be reached because they will not read the magazine even if it comes to them. This is, of

course, true but not wholly true. Missionary publicity must obey the laws of all advertising. Of the millions who receive *The Saturday Evening Post*, few, if any, read all its advertisements. Many pay no attention to a single one of them but enough people read and respond to enough of those pages to make them salable at a very high price.

The same rule applies to our magazine. Suppose it goes to a hundred homes in a single church. Counting two readers for every magazine, there are two hundred possible readers. Suppose that half that number never give it the slightest attention, suppose that of the other hundred only one in five is influenced enough to increase his gifts to missions. There would then be only twenty to whom it seems to have been useful. But one of the twenty gives an additional fifty cents a week to missions, three others give twenty cents apiece, five give ten cents and the other eleven give five cents. The total amount will be more than one hundred dollars. The investment of twenty-five dollars in club subscriptions will thus have yielded to the missionary treasury four hundred percent. This is not an imaginary case. Permit me again to cite a single instance. Three years ago a letter was received at the office of THE AMERICAN MISSIONARY containing a check for twenty-five dollars and a list of one hundred names. The letter which came from the treasurer of a prosperous suburban church stated that many of the people there were not interested in missions and the church had never succeeded in raising its apportionment. As most of them were well-to-do folks the standing committee was rather ashamed of this failure and had decided to see what a little publicity would do. They, therefore, wished to place a magazine in one hundred of their families.

A year later came a second letter from the same man enclosing another check for twenty-five dollars and a revised list of names with this simple comment: "Since we commenced with your magazine we have had no more trouble in raising our apportionment." Last May for the third time that treasurer sent his twenty-five dollars, remarking, "We are now raising twice as much for missions as two years ago." This is not an isolated case but a typical one. Other churches are finding a wide circulation of our little publication among their families equally helpful.

In this direction, I am confident, lies the needed relief from our present financial embarrassment. If we could place a copy of *The Missionary Herald* and THE AMERICAN MISSIONARY, or better, of the two combined, in every Congregational home in the land, who can doubt that we should shortly begin to see a great increase of missionary money. But this cannot be done unless the club subscription price is kept at a very low figure. The minute you raise your rate you diminish the number of possible clubs. Ten churches will look favorably upon the proposal of a hundred club for twenty-five dollars, where only one would consider such a thing on the fifty-dollar basis. It would be a serious mistake to make a price which would result in a decrease in the list of subscribers; for the prime object of the magazine is not self-support but the very widest possible publicity. It is said that a man is more likely to read and value a magazine that he pays a good price for. That may be true, but it is also true

that he will not pay that good price unless he is already interested in the subject,—and the man we are after is not interested. But is it true that the low-priced publication is not equally appreciated? *The Saturday Evening Post* is sold for less than half the cost of the paper on which it is printed but it does not lack for readers. You get *The New York Times* for two or three cents, according to where you live, yet it is read and quoted everywhere.

"But," it will be objected, "so low-priced a magazine will mean a heavy deficit which must be paid for by the Board." Of course it will. The larger the subscription list the heavier the deficit—if you choose to call it deficit. It is not, however, properly a deficit but is simply the legitimate cost of publicity. A very

effective and exceedingly inexpensive form of publicity and one of the most profitable uses for its money which the society could make. Many great business houses in these days have their so-called "house organs," most of which are carefully edited, beautifully printed and widely circulated. The greater part of them are given away gratuitously. None charge a sufficient subscription price to pay for printing and postage. Our magazines are the house organs of the Boards. Their advertising value is beyond reckoning. We would better give them away than cut down their circulation to a few thousand so as to sell them at a possible profit. If we expect to avoid a deficit by a merger of the three Congregational publications we deceive ourselves. Three negatives do not make a positive.

✽ ✽

National Council Program

By FREDERICK L. FAGLEY

THE National Council of the Congregational Churches, which meets in Washington, D. C., October 20 to 28, has for its Honorary Moderator, President Coolidge and for Moderator, Rev. Rockwell Harmon Potter, of Hartford, Connecticut. This is the first time in the history of our country that the President of the United States has been the nominal head of a great religious body. As Honorary Moderator, the President is expected to be present at the first evening session and to deliver an address along religious lines. This will be a congenial task for the President, for his thought and life are deeply religious. He is a typical Congregationalist, modest, thoughtful and sincere.

Dr. Potter came to the Congregational denomination from the Dutch Reformed Church many years ago, and is of the sturdy, robust type. It may be expected that in the Moderator's address, also to be given the opening night, those present will hear a thorough-going and virile exposition of vital religious subjects.

During the following nine days, addresses will be given by Secretary Wilbur, Rev. S. Parkes Cadman, of Brooklyn; Bishop Francis J. McConnell, of Pittsburgh; Rabbi Stephen Wise, of New York; Professor Plato Durham, of Atlanta, Georgia; Rev. J. Percival Huget, of Brooklyn; Rev. Ashley Day Leavitt, of Brookline, Massachusetts, and many other eminent men and women.

The Council sermon will be preached by Rev. Carl S. Patton, D.D., of Los Angeles. Dr. Patton is one of our foremost leaders and his sermon will deal with the problems that are before thinking Christians today.

One of the most interesting sessions will be that of Tuesday night, October 27, when Chief Justice William Howard Taft will speak on International Relations. The Ambassador from Great Britain and the Ambassador from France have been invited to follow him.

Among the questions to be brought before the Council for discussion and action, are:

The merging of all the missionary societies into two organizations. The Congregationalists now maintain twelve benevolent Boards, some of them more than one hundred years old. There has been growing up

during the last few years, a desire on the part of the laymen, especially, that the work of the denomination be simplified and these twelve organizations be merged into a lesser number.

A committee has been working on this subject during the last two years and has presented a tentative report that all the Boards, with resources of over fifty million dollars and an annual income of over five millions, be merged into two boards, one for foreign work and one for the home work. There will be a wide discussion of this report. It is the most important question that has come before the denomination in many years and naturally wide difference in opinion has developed among Congregationalists. The final results cannot be forecast but thousands of loyal church men and women all over the land are anxiously awaiting the outcome of the meeting.

Another proposal of this Committee on re-organization is that the three periodicals of the denomination,—*The Congregationalist*, a weekly of general circulation; *The Missionary Herald*, a monthly devoted to foreign missionary work; and *THE AMERICAN MISSIONARY*, a monthly devoted to missionary work in America, shall be merged into one magazine. The total deficit of the three magazines now amounts to more than sixty thousand dollars a year. The committee believes that by merging into one, this deficit may be greatly reduced, while at the same time increasing usefulness of the output. Those opposed to this merger contend that the various interests can well afford to keep these papers going and that if a merger is brought about all three causes will suffer.

Another proposition has to do with the relation of women to the missionary work. For many years the women of the churches have maintained separate organizations in the churches, states and three regional foreign missionary societies and one National Home Missionary Federation. It is proposed to merge the three women's foreign societies into the one Foreign Board and the Home Missionary Federation into the Home Board. Many women oppose this plan as they feel that they will not have as much charge of spending their own money as they now enjoy and that the women of the churches will not be as interested in the general work as they now are in their own enterprises.

Some of the women, however, advocate the merger.

The National Council is limited in the action it may take by rigid provision in its constitution. It may legislate as to the organization of the missionary societies, but in other matters it has only the power of advice to the churches and state conferences. The churches reserve to themselves final action on all matters that relate to their own work.

This makes doctrinal discussions of no legal avail and the meetings of the Council in past years have been unusually free from all doctrinal disputes such as have characterized the national meetings of some other denominations. The Congregationalists welcome to their fellowship all earnest followers of Jesus and include within their membership types of all shades of religious beliefs. The basis of union is fellowship, and this fellowship among Christians of varying beliefs has never been seriously threatened by disputes over individual interpretation of minor items of belief.

The National Council will welcome into its fellowship, at the Washington Council, the churches and pastors of the Evangelical Protestant Churches of North America. This will add more than twelve thousand to the total membership and more than twenty-six ministers to the roll. The total membership of the denomination will be reported as eight hundred and seventy-eight thousand, nine hundred and ninety-five on January first, 1925, a gain of twenty-one thousand.

* *

Your Church's Heart Carries the Load

By ANSEL E. JOHNSON

A MATCHLESS opportunity for your church's growth and achievement lies just before you. Your finest dream, your fondest hope for your church may be realized in these immediately succeeding months.

The stage is set, conditions are right, now is the time. I write these words in deepest conviction and in a spirit of tremendous earnestness.

Within a week a lumber dealer attending a business convention and a meeting of a Kiwanis Club overheard a dozen different conversations in which men were talking of and commending to others Bruce Barton's recent book about Christ, "The Man Nobody Knew."

This is but one of many incidents among men whom some who know them would call "hard-boiled," whatever that may mean, that remind us with significant emphasis that within the soul-house of every man there lives a man who is fundamentally interested in religion.

Here in this one field our supreme interest and accepted obligation is that of leadership. Never was there an hour like this.

The highest impulses, loyalty, devotion and resources of our Christian fellowship have focused upon this day their investment through three hundred years.

The growing vision, experience and power of this our fellowship is present in the consciousness and life of your church not only in fact but in readiness to be released and directed as you will.

Think of the incomparable resources of spiritual power which the inspiration and toil and hope of years have now brought to your hand, and know that your

one hundred and forty-nine in two years. The number of churches will be reported as five thousand, six hundred and eighty, a loss of one hundred and forty-six churches in two years.

This lessening number of churches with an increase in total membership means that the Congregationalists are giving up churches to other denominations in over-churched sections and are not trying to compete with other denominations in entering new fields where additional churches are not needed, but they are strengthening the churches they now have and encouraging a thorough cultivation of the communities where the church has its duty close at hand.

The election of a Moderator, which takes place at the first session, is of great interest. There is much sentiment for a layman for this meeting and ex-Governor Sweet, of Colorado; Hon. F. J. Harwood, of Appleton, Wisconsin, and Mr. Fred B. Smith, of New York, have been informally nominated. Others, no doubt, will be suggested. Among ministers, the following have been mentioned: Dr. Dan F. Bradley, of Cleveland; President Ozora S. Davis, of Chicago Theological Seminary, and Dr. Charles S. Mills, of New York. One woman has been suggested, Miss Mary E. Woolley, President of Mount Holyoke College.

It is expected the attendance will be well over three thousand.

church thus endowed is yours to lead into achievements of vision and service and growth that under the multiplying power of the Spirit of God shall exceed your largest expectation.

Just now, after the gathering effort of the past month, we stand upon the threshold of the new church year. There is nothing which prejudices our largest success which cannot be removed. In the spirit of Christ we can dispel any cloud, heal any hurt, weld together diverse elements and set the whole body of the church with quickened pulse and a spirit of willingness and expectancy ready to undertake its great co-operative task.

The key to all this is our will to do. Here we are, pastor and people, and the whole enterprise depends upon both. Let us frankly apply the two complementary truths concerning it which a commercial firm is advertising, namely:

"No man can deliver the goods if his heart is heavier than the load," and "All our boasted mechanical efficiency and skill are nothing without spiritual efficiency."

Friends, you can make or break the best your pastor is or can do. Do you realize the days of toiling and nights of brooding he brings to his church this month with his mind set upon the whole year's work as it stretches out before him?

His heart must carry his load as pastor. I am not pleading for any soft places or experiences for him. I assume that he is a man and therefore he is not looking for soft things, but just because he is a man his whole being will cry out for a man's chance, and here

you and you alone can give him the one thing which above all else he must have to do the service you ask, namely, a field that offers a real opportunity.

Surely you know that this means not only people to work for—there are in every parish more than enough of these, unless you have called your pastor to an overchurched field—but people to work with. No man can start a fire with but one stick. Don't you leave him to work alone.

It is said that once in ancient times a man was so refreshed by a meal that in the strength of it he went forty days. You can better that a thousand fold. Go to your pastor and offer him specifically your gifts, time and service. If some considerable number of his membership will do this in gladness and willingness of heart you will give him marvelous new strength and spirit, and the power of his leadership will be rewardingly multiplied.

You have asked him to be your leader. Make it possible for the heart of the man to carry the load.

Every pastor who is worthy will be too much of a man to go through this month without looking his whole job in the face and girding up the loins of body, mind and soul by a fresh and supreme purpose that by all that in him is he will so plan and toil and minister that he shall bring to all his people the enrichment of life which is the legitimate and inevitable issue of spiritual vision, commitment and service wrought out in the lives of others, unselfishly and in the name of Christ.

These high spiritual resolves of pastor and people will immediately seek to come to grips with the common task.

There is a large proportion of your membership which shows little or no concern for the church's services of worship or other activities; which makes prac-

tically no contribution in financial support of its local program; which knows little and participates less in the church's accepted obligation for the spread of the gospel beyond its borders. Difficult as it is, here is the gage, for before self and them and all the world we must here either accept defeat—and there is no need of that—or somehow get the vision over to them.

What is it which has captivated the imagination and resources of those who share most largely and constantly whom you think of as the strongest, most loyal members of your church? Is it not a vision of the unprivilege of others, the impulse to express the spirit of the Master, the sense of opportunity here represented, and these all made concrete and real by minds which are informed—informed concerning the field, the people and the organized agencies of our church and its world-embracing fellowship creating effective instruments for doing this supremest thing?

We can win these members if we will. Of course it will be hard, but is that any reason why we should not do it? Why should we go on from week to week with this unmet task flaunting its wretched disappointment and defeat in our face and thus creating both within and without our church, a sense of impotency with its galling implications, that blasts our plans and hopes and drags down to its own mean level the fresh-picked flower and fruit of newly accepted discipleship.

The well-defined fall program of training in discipleship which we sometimes call the E. M. C. campaign, offers the one choice opportunity for not only meeting this great need, but lifting the whole life of the church to a new high level of enthusiastic acceptance and participation in the rugged simplicities of Christian living and sets the church on the highway of endeavor which spells success in the terms and measures defined by God.

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Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

For the Month of September

For Calendar Year to October 1, 1925

	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M..	\$18,394	\$16,081	\$2,313	.....	\$415,885	\$380,405	\$35,480	.....
W. B. M.....	25,531	24,503	1,028	.....	162,432	156,913	5,519	.....
W. B. M. I...	18,309	23,580	.....	5,271	91,000	98,920	.....	7,920
W. B. M. P...	*3,985	*5,930	.....	*1,945	21,696	21,191	505	.....
C. E. S.....	4,872	4,433	439	.....	49,453	47,810	1,643	.....
C. B. Society...	9,085	9,167	.....	82	73,068	74,232	.....	1,164
C. H. M. S....	6,708	8,620	.....	1,912	90,322	92,255	.....	1,933
A. M. A.....	24,229	25,509	.....	1,280	149,846	151,676	.....	1,830
C. S. S. E. S...	2,782	4,155	.....	1,373	32,232	35,795	.....	3,563
C. B. M. R....	5,122	4,584	538	.....	38,727	40,034	.....	1,307
Annuity Fund..	1,194	1,123	71	.....	10,165	9,495	670	.....
Found. for Ed...	2,598	3,110	.....	512	26,366	18,544	7,822	.....
Totals	\$122,809	\$130,795	\$4,389	\$12,375	\$1,161,192	\$1,127,270	\$51,639	\$17,717

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

*These figures are for the months of August and September.

THE AMERICAN MISSIONARY ASSOCIATION

The American Missionary Association Program

National Council—Wednesday, October 21, 1925

Afternoon Session

- 3:00 P. M. Business.
- 3:15 P. M. Treasurer's Report
Mr. Irving C. Gaylord.
- 3:30 P. M. Executive Committee Report, read by
Mr. John R. Rogers, Chairman.
- 3:45 P. M. The Highlander in the South
Principal Edgar H. Elam, Pleasant Hill, Tenn.
- 4:05 P. M. Dividends Upon a Half Century's Missionary Investment
Professor W. H. Holloway, Bricks, N. C.

- 4:30 P. M. Christianity and the Races
Mr. Robert E. Speer, New York.

Evening Session

- 7:45 P. M. Fisk Jubilee Singers—Concert.
- 8:00 P. M. Devotional Exercises.
- 8:15 P. M. The Bridge Builders
Rev. Gaius Glenn Atkins, D.D., Detroit.
- 9:00 P. M. Christian Racial Relationships
Professor Plato Durham, Atlanta.



Marooned Among the Lepers

By LUCIUS O. BAIRD, D.D.

This interesting article came to us through the air, flying on the wings of the winds. Read it and thank the air mail and our beloved former secretary.

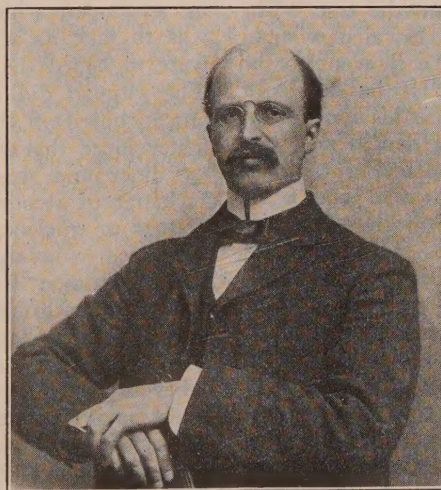
IT WAS a drop of two thousand feet to the leper settlement below. A narrow path zigzagged its way along the face of the pali. The sun was hot. The sparkling Pacific reflected the rich blue of the clear sky. Three men commenced the descent along the face of the rock like human flies. For an hour they could be clearly seen by the people of the settlement. There were strict rules about strangers entering the colony. The mounted leper police were ready to intercept the trio as soon as they struck out on the level ground for the leper village of Kalapapa. Entrance to the settlement is gained through a permit issued by the Territorial Board of Health. Medical men, ministers and show people are the ones most often favored with passes. We belonged to the middle group with a slant towards the third. As soon as identified, we were allowed to proceed. We were expected and soon met by Dr. Goodhue, the settlement physician. This unheralded hero of twenty years of fighting the dread disease is a quiet man of courage and resource. He invited us to take seats in his "clean" car. The Christian spirit has softened the use of the Biblical words "clean" and "unclean" so that the former word only is used. There are "clean" cars, "clean" chairs, "clean" pews, "clean" gallery, "clean" houses. The doctor's home and the house of the Superintendent, J. D. McVeigh, are be-

hind a high picket fence. Over each gateway is an electric light in front of a large reflector. No leper ever passes this gate. I must confess there was a sense of freedom in breathing when you passed through the gate. Mr. McVeigh had made everything ready for us, although duties kept him in Honolulu. The guest

house was light and airy, furnished with comfortable beds. A Japanese chef and his wife cared for all of our creature comforts. The usual Japanese baby was tied on its mother's back as she did the housework.

Our first meeting with the lepers was at an assembly in the evening. It was Saturday night. About two hundred and fifty were present. The entertainment was furnished by movies and the visitors. In the gallery were nuns who have worked among the lepers for many years. One of them entered the settlement in 1888, several years before Father Damien died. She is still "clean" and expects to be so to her death. Leprosy is easily

controlled where proper precautions are taken. I found a feeling that Father Damien brought martyrdom upon himself by an utter disregard of the simplest precautions against contracting the disease. In the colony there were five hundred and seventy-five lepers and about seventy-five workers and "cocuas." The latter are friends and relatives who come to the settlement to keep house for those suffering



LUCIUS O. BAIRD, D.D.

with the disease. Lepers are allowed to marry. The children are clean, but have to be taken away to the home in Honolulu where they have to be brought up as orphans. Once a year the older ones are taken to the settlement, where they give an entertainment to show the parents the progress they are making in school. Of course, no contacts are allowed between parents and children.

The approach to the settlement is made either on foot, down the face of the pali, or by the government boat, which comes once a week with provisions. The lepers are allowed to have seven pounds of meat, twenty-three pounds of poi, or equivalent, at the store, and one dollar and seventy-five cents per week in other groceries.

Within a hundred yards of the dock is the cocua house. This is a comfortable two-story frame building, painted a dark red and located in an enclosure covering about an acre, nicely shaded with big trees. About the enclosure is a double high picket fence. There is a four or five-foot space between the two fences. When the "clean" visitors arrive, they are taken to the cocua house. Sometimes they stay several days. Their friends come to the fence on the outside. They visit across the open space between.

Before church on Sunday morning was the Christian Endeavor service. A leper with one leg gone was the leader. As Hawaiian was the language spoken, it was only possible to catch the spirit of the group and to note the heartiness of the singing of the hymns. When the service was over a half-blind wife led her blind husband to the vestibule, where he rang the bell for the church service. He greatly prized having this privilege as an expression of his Christian purpose. The side pews and the pulpit are "clean." A rail separates this part of the church from the rest. The pastor, Rev. D. P. Mahihila, is an Hawaiian who in the early days of the missionary outreach went to the Marshall Islands as a missionary. He has a record of long and faithful service. He and his wife go in and out among their people, knowing that at any time there is the possibility of the infection laying its dread hand upon them. They have fought the good fight, they have kept the faith. The crown of glory is ready, but who will follow in their train? The American Missionary Association maintains this work without adequate support, as it does the rest of its operations on the islands. The work needs modernizing. A younger man and new equipment should be provided. The Protestant church is not represented by the type of sacrificial leadership that characterizes the medical profession, the government supervision, or the Catholic church.

Above the grave of Father Damien stands an impressive Greek cross in black stone. Nearby is the Catholic church, where Father Martin and Brother Dutton, with the aid of the sisters, continue the beautiful and beneficent work of replacing the spirit of heaviness with the garment of praise. It is on this side of the peninsula, which is about three miles across and extends two miles into the sea, that the Baldwin homes are located. These were the gift of one of the missionary families of that name.

Besides those who are well enough to live in their

own homes, many are living in larger buildings or cottages. Sunday afternoon services were held wherever groups desired to have us come. We understood then why there were strict rules forbidding cameras from being brought into the settlement. One building intended for Anglo-Saxon sufferers had but two inmates.

The control of leprosy is making steady progress. The discoveries of President Dean, of the University of Hawaii, in the preparation and use of chaulmoogra oil has made it possible to arrest, if not cure, the disease. The psychological effect of this upon the people has been to make them report the first symptom of the disease instead of to conceal it as long as possible, thus exposing many needlessly.

In the older days, lepers hid among the rocks and some had to be hunted as wild animals. Being caught meant life imprisonment. Now a system of parole has been established. To enter the settlement is no longer synonymous with going to prison with a life sentence. It may mean only hospital treatment with a practical cure. Some cases must report to the doctor to whom the patient is paroled once a month, some only once in six months or a year. Stranger still, the fact that one may go takes away the desire to leave. The Hawaiians love the out-of-doors; they enjoy the sea. The factory or the cane field is too hard work. In the settlement rations are provided by the government. There is plenty of work at a dollar a day. Once a week there is a free movie. They can have their own riding horses or cars. Dr. Goodhue said that of fifty that might be paroled probably not a dozen would want to leave.

We were scheduled to leave on Monday morning by a sampan which was coming for us, and which was to take us across to Maui. Tuesday night we were to board the steamer for the island of Hawaii. The sampan did not appear when expected. Later one anchored off the point, we thought to fish. Later it developed that it was headed for us, but had broken its timer and was out of commission. The island exchange of a country telephone system is an example neither of efficiency nor speed. By a series of relays we hoped a message had gotten through. There was more waiting. But we were in the lap of luxury compared with three Hawaiian boys who had been dropped off the boat two miles below to gather opihi, a small shell fish greatly relished by the Hawaiians. They had on only swimming trunks and light shirts. They had no food, no matches; a gunny sack for blanket and pillow. Their companions tried to get to them, but the jutting walls of rock a thousand feet high washed smooth by rain and sea made approach impossible. The next afternoon a sampan came. We chugged out beyond the reefs, passed the settlement lighthouse, skirted along dark reddish brown rocks, ribbed with the action of the elements and tunneled with the incessant wash of the waves. An open cave gave room for the forty-foot boat to enter, swing part way around and go out on the other side. We found the boys chattering with cold. They had found a cave where, huddled together, they had passed the night. We were making only about four miles an hour and

the channel still had to be crossed. The captain ordered the raising of the sail. The afternoon shower was followed by a brilliant sunset and then the dark. We made the cove to find our car with a flat tire and twenty miles to go. More telephoning brought our

scattered belongings to the boat landing. The clothes worn in the settlement were left for disinfecting and we rolled into steamer berths, caring little whether the proverbial inter-island rough sea was running or not.

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Lest We Forget

By WILLIAM PICKENS, LITT. D

IMMEDIATELY after emancipation, the sentiment which had supported abolition turned naturally toward other reforms and left the Negro to battle as he might in his bewildering freedom.

Here individual philanthropists and the churches stepped in; at first with the enthusiasm of novelty, which has now subsided into a less ardent, but we hope, a permanent sense of duty and opportunity.

Under the stimulus of this educational missionary propaganda, let us notice the Negro's material prosperity. Material success is a very unsafe basis from which to estimate the worth of the individual man, but it is a pretty sure guide to the worthiness of a class or a race of men. We can measure a man's property more easily than we can measure the struggle and sacrifice which produced it. It has a moral significance to say that these people own nearly half a million of homes and have many millions invested in farm properties.

How has the Negro fared in the matter of education? The best defense which the white race in America could erect against harm from the Negro would be to educate him, but the Negro has met more opposition in this than in any other advance, with the sole exception of his citizenship. This opposition has

sometimes taken the form of outright and consistent hostility to all Negro education, and at other times it has manifested itself in the more diplomatic and, therefore, more dangerous desire to circumscribe and limit Negro education to certain kinds and degrees.

But the instinct of philanthropy has been truer, and the advanced education of the Negro has received both its opposition and its support from different groups of the white race. The United States census signifies more than it says when it reports that two-thirds of the Negroes can read. Great church organizations, such as The American Missionary Association, have unsurpassed opportunity to serve their country where service is surely needed.

It is to the credit of the Christian churches and to the better elements of our government that in spite of every hindrance the Negro is a better and stronger man today than ever before in American history.

The race prejudice which remains is one of the evils which should not be conciliated and controlled; it should be destroyed. It can be the mission of the Negro in the United States to help teach the world that two races, even if they desire separate family organizations, can live together in absolute equality before the law of man, and with the favor of God.

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Our Schools

OUR Christian schools are now taking up the service of another year. With a common purpose and devotion they together make an army of young people in the preparatory stages of life who are receiving enlightenment of mind and heart. They are being taught what life means, how it should be lived and what are the conditions for a right life. Here are teachers who have gone from our homes and our churches who are devotedly teaching and training thousands who need to be taught how to meet the questions of life. All life must be made Christian; only so can we build a right social order. All social

problems must in the last analysis appeal for the right life of the individual. And they whose educational appeals forget or ignore this are not meeting the truest welfare of a people. Our schools—and churches—first and last are working in this way for social regeneration through Christian education and regeneration. And in our Christian schools we make our appeal to Christians, to philanthropists and to patriots.

Let us make this year before us—all together, churches and friends at home and teachers in the schools—the most fruitful of all the years.

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Our common school system, popular as it is, goes laboring under a certain distrust among many thoughtful people who dread for the country the perils of universal half-knowledge, who fear its irreligiousness, and would gladly sacrifice something of the thoroughness of its training for a larger moral and spiritual

power poured through its veins. A wide suspicion of the morality of scholarship has grown up among us, and it is not good. For, be the virtues of untaught humanity as generous and gracious as they may, the permanence of . . . true moral life must lie in the attainment and emancipation of its scholarship.—*Brooks.*



WILLIAM PICKENS

The First American

By REV. RUDOLF HERTZ, *Eagle Butte, South Dakota*

THE last few months have brought a renewed discussion of the Indian problem. More and more, the whites of the Western states begin to realize that they are vitally interested in the welfare of their Indian neighbors. Trachoma and tuberculosis among the Indians are also a danger to the whites, especially when their children attend the same school, as they will increasingly now that all Indians born within the territorial limits of the United States are citizens of our country. And how are such public schools to be supported when half and more of the land within the district belongs to the Indians and is tax free? Then, there is the problem of the old Indian customs. Should we encourage them? Should we let the Indians do as they want to, or would it be best to interfere with them? And why won't the Indian work? Has the government not done far too much for the Indians and so discouraged them to support themselves? Has the Indian Bureau not outlived its usefulness? Why not throw the Indian upon his own resources?

To understand the Indian problem among the Dakotas, we must realize first of all that all the plains Indians are hunters whose whole lives were centered around the buffalo. In this, they were like the old Teutons who chased the European bison through the plains and forests of central Europe.

It took the Teutons a thousand years to become an agricultural people. Although they had come in contact with the highly civilized Romans more than one hundred years before Tacitus wrote of them, they had not yet adopted Roman ways in his day. It took them a thousand years more, before they became a really agricultural people. And yet, we expect our Western Sioux to adopt our ways in not much more than fifty years. It cannot be done. Our own forefathers did not change as quickly as that, and no other people ever did. In fact, it is a constant surprise to those who understand how much the Indians have already adapted themselves to the new day. General Hugh L. Scott, veteran of many an Indian war, writes in a recent report on a visit to the Crow Indian Reservation:

"Indians have made rapid progress. The real marvel is, not that the Indians are not yet in every respect like the whites, but that they have survived at all when they lost their hunting grounds and were suddenly thrown into contact with so different a people and so different a culture from their own. What would the whites do if they were suddenly robbed of all their sources of making a living? I am afraid we should all depart for a better land, and the museums alone would show the otherwise forgotten glories of the white race."

The question might well be asked then how any native people has survived the loss of its own economic and cultural life. It has done so in a few favorable cases through the new values which the missionary has established with Christianity as a centre. This is particularly true of the Dakota or Sioux nation who are thoroughly evangelized.

All this, we have to keep in mind in discussing the Indian problem.

There are those who contend that the Indian Bureau be abolished. This is an office in the Interior Department which is charged with the direction and management of all Indian affairs and all matters arising out of Indian relations. Its opponents claim that it is tending to perpetuate instead of trying to eliminate itself; that in its one hundred years of existence the Bureau's methods have proved a failure; that they are autocratic, bureaucratic and generally inefficient; in short, that the Bureau of Indian Affairs has outlived its usefulness, should be abolished at once, and the Indians be "turned loose."

What would this mean? This: that at the stroke of a pen the United States would break more treaties than they have broken in all their history; that a great orgy of land selling and money spending would be followed by an unprecedented suffering on the part of thousands of Indians who would have sold and spent their all and would now be wanting for the necessities of life. The very ones whose sentimental interest in the Indians is now prompting them to call for the abolition of the Bureau would then raise a great hue and cry because we allow the Indians to break treaties in wholesale fashion. In fact, one of the main functions of the Bureau is to carry out treaty obligations. Our Sioux Indians, for instance, are receiving practically no charity whatever. What the government does among them is mostly paid for by treaty funds or other moneys belonging to the Indians. On the Cheyenne River Sioux Reservation, for example, one hundred thousand dollars of tribal money is spent annually for education, agriculture, and so forth. Every member of this tribe owns a share in this tribal fund, every new-born baby is entitled to one hundred and sixty acres out of the tribal land, and another treaty provides that the government will pay all members of this tribe some six hundred dollars on their eighteenth birthday or issue cattle to them to that value. Now to do all this, it is necessary to have an office force. There must be a certain system, or funds will be mispent and great injustices will follow.

Then there is the Indian land. Many advocate that all Indians should receive a patent-in-fee for their land which the government holds at present in trust for them. They forget that in many cases the United States have obligated themselves to hold this land in trust for a certain number of years, a promise which they must keep. Besides that, our experience has been very unhappy wherever the government has issued patents-in-fee in a wholesale manner. The Indians with few exceptions sell the land and spend the proceeds. If that were an impetus for them to go to work now that their substance was spent, it would not be altogether regrettable, but as a matter of fact it does not work out that way. As long as there are some Indians who have anything left, the rest will live on them. When that resource dries up, we find that in many instances there is not enough work to do even for those who are willing and anxious to work, or they are not fitted for the work that is available. In

reality, therefore, such a procedure would result in suffering, hunger and starvation, and in the end the Indian who formerly lived from the proceeds of his possessions is thrown upon the charity of the federal or county government. This danger has become so acute that the new governor of South Dakota insists that this state approve of every application for a patent-in-fee before the federal government issues it. He demands that the Indian be not left penniless.

As to other charges against the Indian Bureau, they may have been true in the past; they are undoubtedly true in scattered instances here and there; but as a general statement applicable to the present day they are untrue. There has been a marked improvement in every sphere of its manifold activities. Indian health receives more competent attention than ever before. Trachoma is being stamped out in entire areas, and we are making progress in combating tuberculosis. The Indian, once an alien, then a ward of the United

States, is now a full-fledged citizen. His children are receiving the best of training in up-to-date boarding schools, and wherever possible are attending public schools, although in many cases this is such a burden financially for the school district that the federal government has had to help. It is possible that this responsibility will have to be shifted to the state government now that the Indians are citizens. In fact, the whole tendency is for the Indian Bureau to pass on to the states all the responsibility they are able to shoulder.

The Indian needs true friendship. The real solution of the Indian problem does not lie in radical legislation, but in a true understanding of his difficulty, in a great deal of patience, and in an increased number of loyal friends who are neither swept by sentimentalism nor cast down by pessimism, men and women who see the Indian as he is with his past and with a present which is full of obstacles.

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The Massachusetts Supreme Court Nullifies a Merger

THE Massachusetts Supreme Court rules against the merger of Andover Theological Seminary with the Theological Divinity School at Harvard. Chief Justice Rugg held that it was contrary to the purposes of the founders of Andover Seminary.

"The trustees must execute the purpose of the founders conformably to their true intent; their ideas of expediency or general utility in conducting the trust are of no consequence."

The agreement is nullified.

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Inter-racial Cooperation

By W. W. ALEXANDER, *Secretary of Inter-racial Cooperation*

THOUGHTFUL Americans North and South see much to encourage the hope that racial differences will yet be found not a menace to civilization, but a means for its enrichment, not a cause of war, but an opportunity for fellowship in the common tasks of human welfare.

The educational processes have not been in operation long enough or with sufficient thoroughness to indicate finally what special capacities American Negroes may possess. They have, however, shown an inclination to the arts that has already enriched our national life. This has had its most promising expression in music and poetry. There have been significant outcroppings also in painting, sculpture and dramatics. Not the least encouraging aspect of Negro life in America is the emphasis placed by Negro leaders on education and religion as the forces which can contribute most to the advancement of the race.

While the condition of Negroes in America is steadily improving, they still labor under not a few burdensome handicaps and disabilities. Though provisions for Negro education are increasing rapidly, the ratio of public outlay per child still averages four or five times as much for white children as for colored. For higher education Negroes must yet depend largely upon institutions supported by benevolent boards of individuals.

Public utilities, such as parks, playgrounds, pools, libraries, are provided but sparingly for city-dwelling Negroes in the South. The streets in colored sections are not infrequently found unpaved, ill-lighted and without sewers. Perhaps in not many communities

have Negroes an equal chance before the law, where, if anywhere in the world, men ought to be equal. Indiscriminate arrests, ready police clubs and petit courts where men are esteemed guilty until they prove themselves innocent, are the means by which injustices innumerable are inflicted. Mob violence and lynching, though all too common still, nevertheless appear to be waning rapidly before an awakened public conscience.

The Segregation Issue

Segregation, in many forms, still holds general sway, particularly in the South—separation in schools, places of entertainment and of public recreation, common carriers, hotels, and so forth. Residential segregation is common, in most cases by tacit understanding, in others by city ordinances, which are now being tested legally and which in two recent cases have been declared unconstitutional by the lower courts. Public sentiment not infrequently operates also to exclude Negroes from certain professions and trades, makes access to the means of culture difficult for them, and denies them participation in many forms of public service.

Advocates of segregation defend it on the ground that artificial barriers are necessary for the maintenance of racial integrity. On the other hand, there are those who hold that in so far as segregation is made a badge of inferiority, it defeats the very purpose it professes to serve, in that it breaks down respect for the Negro's personality, retards the development of self-respect, and makes inevitably for illicit amalgamation. One can explain on no other ground

the large measure of intermingling of blood that has already taken place. It is pointed out also that in the West Indies, where enforced segregation does not exist, racial intermixture, through marriage and otherwise, is no greater than here.

Happily there are many gleams of light. Progress is being made at a rate that is most encouraging to anyone who has a sense of perspective. Church councils are all demanding that the principles of Jesus be applied to these questions. Thousands of church groups are seeking to understand and to realize this ideal. Multitudes of college students, destined to be the leaders of the next generation, are dropping off

age-long accretions of prejudice and looking at this question intelligently and honestly. Negro leaders are being listened to with profound interest. The newspapers, almost without exception, are voicing the plea for justice. Inter-racial committees throughout the country are working together for mutual helpfulness.

The goal is yet a long way ahead. There are vast barriers of ignorance, misconception and prejudice still blocking the path. Yet in the light of present trends it is possible for the eye of faith to look forward to a day when understanding, justice and goodwill shall prevail between the white and colored races.

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The Chinese Youth Movement in California

ONE of the most encouraging aspects of our missions for Chinese in California is the steady growth of a real youth movement looking toward unity in the religious work of the San Francisco Chinese community and toward initiative and responsibility in social service. In one of the Chinese

church possible in time. Efforts of the mission boards to hurry this result are likely to rouse conservatism and misunderstanding. The spirit of union grows naturally through these efforts of the young Chinese themselves, and their vision widens of what may be done in the future. We are proud that our Congre-



CHINESE SUNDAY SCHOOL, FIRST CONGREGATIONAL CHURCH, LOS ANGELES, CALIFORNIA

mission buildings of San Francisco generously granted for such use by a mission board, the younger Chinese of several denominations are carrying on a very significant work to serve the community in educational, social and recreational activities. This includes a Chinese language school, a society for training in chorus work, a society for amateur dramatics, and the regular work of Boy Scouts, Camp Fire Girls, besides frequent union social and religious meetings. All these activities which could scarcely develop to any great strength in a single small church are flourishing as the young people get together in this way. The competition of the purely secular organizations of the Chinese community, on the one hand, and of the strong Catholic mission, on the other, make it clear to most of the Christian Chinese of the Protestant churches that they must work together more and more. They are not yet ready for a united church, but they are practicing unity in these ways that will make a united

gational Chinese are the outstanding leaders in this movement.

One of the most interesting phases was the Union Daily Vacation Bible School, enrolling three hundred and fifty Chinese children, held for five weeks this last summer. Four mission boards and the Chinese themselves shared the budget of about five hundred dollars. Seven Chinese young men and women were employed, with two or three American teachers. The Chinese who superintended the school showed unusual skill in training and interesting the large group. Learning Scripture verses, singing, story-telling, kindergarten, handwork, and the usual program of the D. V. B. S. was carried out, but the outstanding feature was the leadership of the Chinese young people themselves. The enthusiasm, the originality, the sympathetic attitude of these young people marked a new and most encouraging phase of Christian work among Chinese in America which promises much for the future.

Harvest Time at Fort Bidwell

A YEAR or two ago we were able to point to the Indian mission at Fort Bidwell, California, as a fine example of social evolution from a migratory group of Piutes, living generally in underbrush shelters to a settled village, with its community life grouped around our church building. This fine result was due to the intelligent, sympathetic cooperation of the government superintendent with our missionaries, and also to the missionary spirit of our Congregational people in Oregon and California. One thing was lacking, however. Regular Sunday School and midweek Bible classes were carried on, and the preaching services on Sunday, which were well attended, the children from the government school coming as a part of their prescribed program, and the adults because the church provided a community center not otherwise available. Undoubtedly many had come to believe in the spirit of service they had so long seen in the missionary workers, but until last spring there had been only two baptisms, and those of Indians belonging elsewhere.

But the harvest was ripe and only needed an appropriate instrument to bring the group as a whole to accept baptism and the organization of a church. It had been my privilege a year or more ago to visit the Nez Percés Indian mission at Lapwai, Idaho, where Spalding, the companion of Whitman, had labored so many years. Since then it was under the care of the

McBeth sisters, and they had developed a unique training school for Indian Christian workers. Among the distinctive features of this work was an evangelistic band of Indians, under the leadership of an Indian, Rev. James Hayes, who went far and wide among neighboring tribes conducting meetings. I expressed the hope that some time Mr. Hayes could visit the Indians at Fort Bidwell. At length it was made possible, and for a week he worked with Mr. and Mrs. Shoemaker for decisions and definite witnessing for Christ. The Indians, under the leadership of one of their own people, even though of another tribe and addressing them only in English, were more ready to take a definite stand and receive baptism. At first the children from the school stood up one by one, and finally fifty-two persons altogether were baptized and admitted into the church. Among the last was the chief himself, who really accepted Christianity and the church for his village. It is difficult to picture the slow development of a Christian consciousness among such a group, burdened as they are with a dark background of superstitions and wrongs. The growth of confidence, the Indian leadership in thinking as well as in superficial conformity to white men's customs, have at last matured a real spiritual harvest at Fort Bidwell which has immensely cheered the hearts of the missionaries and those who have appreciated the difficulties of Indian missions.

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A Study of Negro Theological Schools

IN a report for the "Institute of Social Research" we read that the Negro theological schools in this country are nearly all of a lower status than other schools for the higher education of Negroes with lower entrance and graduation requirements.

All the Negro schools in the United States that

advertised theological courses in 1923-24 were included in the survey, which showed that if all their graduates of last year had gone directly into the ministry, as is usually the case, less than three percent of the annual vacancies, estimated at from fifteen hundred to two thousand, in the Negro churches of the country



THE CAMPUS AT TALLADEGA, ALABAMA

could have been filled by men "whose combined literary and theological training would be equivalent to three years above high school."

The report presents the results of a careful study covering not only the origin and historical background of the Negro theological schools, and the influence of denominational connections upon their administration, but their internal administrative problems, their standards, methods, personnel, requirements and curricula. An interesting study was also made of the religious experiences, attitudes and beliefs of the theological students.

"Leadership in the church," says the report, "has become merely one among many avenues open to men possessing the qualities and ambition that once would have found adequate expression only in the ministry. In proportion as other occupations increase in prestige, the ministry is less able to compete successfully with them.

"In the estimation of the present generation of students in Negro colleges, the growing prestige of medicine, law, dentistry, pharmacy, and social service, as compared with the ministry, is owing in large measure to the relatively higher training required.

"Because of the low standards for licensing ministers as compared with the standards for licensing men in other professions, the candidates for the ministry are not as easily convinced of the necessity for thorough preparation as are the candidates for professions with higher licensing requirements. From the standpoint of the advancement of the Negro church, the task of the Negro theological school is therefore rendered at once more difficult and more important."

An interesting disclosure of the survey is that "in most cases the members of the theological faculty compare much more favorably with the rest of the faculty than do the students in the theological departments with students in other departments."

So far as *The Congregationalist* is concerned—if the writer may be allowed to express his personal opinion on a publication with which he has no official connection—the merger proposed offers no constructive plan and leaves the problem still unsolved. Members of the denomination buy their church papers for the same reason they buy other things—because they are interested. If they are not interested they will not buy. No mere resolution of the National Council will make them buy unless they want the paper.

It is undoubtedly true that the deficit twenty-five thousand dollars on *The Congregationalist* — if so large a loss is really necessary—should not continue to be a burden on any one society. It could be added to the budget of the Commission on Missions and provided for in the same manner as other expenses—each society bearing its share on the apportionment basis. It is possible that the circulation of *The Congregationalist* might be stimulated through the Commission on Missions by coupling it with "The Every Member Canvass." If, in connection with the annual solicitation of pledges, every person canvassed could be asked to subscribe to *The Congregationalist* as a part of and in addition to his usual yearly offering, much progress might be made.

Yet it should always be remembered the something more than official fiat, something better than artificial stimulants, will be required if any publication is to be made a self-sustaining one. As with other magazines so with *The Congregationalist*, the supreme test must always be, "Do the people want it?" It is probably as good now as it can be made under existing conditions. The real solution is to make it better, and then still better, and keep on improving its quality until it becomes quite indispensable. It can succeed only when it reaches the point where members of the denomination in large numbers will buy it because they need it, because they are interested in it, and not merely from a sense of duty or loyalty.

This is a problem that cannot be solved immediately by resolution of the National Council. It will require close study and gradual development. Perhaps the Council will name a strong Advisory Board, with full authority to reorganize, and provide guaranty of sufficient capital to make the reorganization a success, in which case it is probable that *The Congregationalist* can be put on its feet financially. But it will have to be done by building up on the only correct business principle, namely, that whatever the price, it must be worth it. This will require expert attention and careful consideration. It will take time, but it is not impossible.

While this is being done, it should be recognized that the home missionary societies are the best persons to decide upon the method of handling THE AMERICAN MISSIONARY, and the American Board, with the Woman's Boards, are the best judges of how to make *The Missionary Herald* accomplish the purposes for which it was established.

A good motto would be:

"All hands together for *The Congregationalist*; but hands off THE AMERICAN MISSIONARY and *The Missionary Herald*!"

—THE MISSIONARY HERALD, August, 1925.

Good Bird the Indian

Twenty-one Years an Ordained Preacher

By CHARLES L. HALL, D.D.

IT was an October evening in 1896. The missionary reached the Missouri River at dark. A gale tossed the water and whirled the sand. Could anyone hear across the flood? A dark figure stood out far off on the bluff against the fading light. A voice called "*Di tapio*" (Who are you). When the answer went back, "*It's Ho Washte*," (Good Voice), Good Bird did better than the dream man of Macedonia. He came and carried us over.

Many times in the thirty years since, he has helped us cross there at a place called Independence. It is a good name, too, for the home of a band of Gros Ventre Indians who had left the rest of the tribe to start independent living.

Mission workers had followed them and several good women had lived among them. Good Bird had gone there with his parents when a lad about fourteen years old. When a handful of Christians held the first communion there in 1890, he had begun to help as interpreter. He had learned some English as a little boy in the first day schools of the Mission.

White missionaries came and went, but an Indian leader was needed and one was being prepared. In 1904 Good Bird became a regular assistant. He came weekly across the river and down sixteen miles to study with the missionary. But he had to spend most of his time picking up a living, for he received only a little aid toward his missionary work.

In 1910 he and his people by their own efforts, with little outside help, built a neat little chapel. In 1915 on the fortieth anniversary of the mission, it was decided to license three of our Indian helpers from the three different tribes on the Reservation. Good Bird was one of these.

It had been felt for a long time that Good Bird should be asked to give all his time to the pastoral work. He consented to do so, and closed up a little trading store he had been keeping. At last, on June

26, 1925, a council of neighboring churches ordained him as a Congregational minister.

Rev. Edward Good Bird has proven worthy of this honor by twenty-one years of faithful service. He has been taught in the school of experience, and has been disciplined by hardship and sorrow. Now at the



REV. EDWARD GOOD BIRD

age of fifty-five, he sees a son, a student of great promise, following in the Jesus Road.

Our Fort Berthold Mission has entered on a new period, the second half century. Our superintendent, H. W. Case, has heavy responsibilities; but he has the work well in hand. It is his desire to enlist all the native help possible. In past years we have had several Indian assistants doing evangelistic work, but now, for the first time, we have recognized a worker from one of these small tribes as an ordained minister, and the Indian comes into his own as a leader of his people. "For unto them has God given the Holy Spirit, even as he did unto us."

The Supreme Call

WHAT is the real battle of religion today? Absolutely this: to get the principles of Jesus adopted by men as their own. Others might add to get Jesus himself recognized as the arbiter of human life. Very well; he is never very far away from any heart or place where his truth is regnant. The real battle today is between those who insist practically on a materialistic way of living, whatever they may profess to believe, and those who are willing to accept the demands of a spiritual program in a materialistic world as Jesus did and take the consequences as he did.

Dr. H. K. Carrol, government statistician, credits the churches of America with an increase in membership last year of 680,915, in a total of 45,457,366. For all religious bodies there were 206,843 ministers, and 237,404 churches in 1923, a gain of 2,733 ministers and 2,884 churches over 1922.

Only the hopelessly blind can deny that today American society is mad for pleasure; greedy for money to get it with; resentful at law that interferes, be it human or divine; and, in some circles, stopping at nothing however criminal or reckless. The deepest peril of the church is its easy acceptance of this mood into its own spirit and attitudes. Dean Inge has said that our attitude is one of satisfaction with having succeeded in giving everyone a good time. Perhaps the crest of the battle is the struggle of the Spirit of God to get his own people to realize the deadly sin involved in their own attitudes.—*Chapel Bell*, Auburn Seminary.

We believe that in spite of all croaks to the contrary these figures represent an equally real growth in the spirit of Christian faith and service. The country, of course, is full of all sorts of evil things, but the church is alive to them, however disquieting the spirit of controversy may be.

Teacher's Letter from Allen Normal School, Thomasville, Georgia.

WE have probably never had a more successful closing. The weather was perfect, the crowd larger than we could accommodate and all the parts well taken. Everyone was greatly pleased with our commencement speaker, Rev. S. J. Lindsey, of Atlanta.

Commencement affairs! Let me tell you, graduating from a mission school in Georgia is no small event for a senior; it is worse than getting married, I am sure! First, there is an essay to write or a recital to give; then there is extra money to raise to provide new dresses, new shoes, and so forth. There are invitations to send to one's friends and perhaps there may be gifts to receive and acknowledge; there are public functions where one takes part and a senior, of course, must perform her part well; then there is all the good advice to listen to and remember, if one can. It begins to come some days before commencement and keeps on coming to the very end. Some years ago our principal asked a senior if she thought she could remember all the good advice that had been given to her

class, to which she replied, "Miss Howland, if I have to listen to any more of it, I'll bust!"

You will recall that a year ago our school was accredited by the state and as a result one of the interesting features of commencement was the presentation of state certificates to those who had taken the normal course. Proud the girls were to receive them. We had ten graduates in all, most of them splendid girls with considerable ability. One at least and probably more will go to college and one enters the new hospital for nurse-training.

Thomasville is fortunate in having for a winter resident Mr. John D. Archbold, a wealthy northerner, who, in memory of his father, has just given to the city a perfectly equipped modern hospital. Provision has been made for a course in nursing for both white and colored, the standard being the same as that in New York State. Applicants must have a high school education. We are glad to have a representative of Allen Normal enter the first class.

Yours with cordial regard, GRACE CARRUTHERS.



Filipinos in the United States

MANY people have been considerably alarmed at the waves of Oriental immigration into the United States. These waves have been only ripples along the shore compared with the vast tides of immigration from Europe. In the early days there was a considerable Chinese immigration to supply labor demands for the development of California in the days of the gold rush. Chinese who came at that time scattered widely all over the country. After the exclusion law of 1881 the numbers of Chinese steadily decreased. The same labor demand, making itself first felt in Hawaii, led to a wave of Japanese immigration which continued from the Islands to the mainland, as the laborers began to seek better opportunities. Later on, the Hawaiian sugar planters sought a new labor supply in the Philippine Islands and large numbers of Filipinos were brought to Hawaii, but last year they, too, became restless and sought better financial opportunities. After an extensive plantation strike for two years or more they have been coming to the mainland in great numbers. Many are city workers, but many have gone on to the land as laborers in the sugar beet fields. There are a considerable number in all the large cities of the coast and communities near Stockton and Salinas, California. Already there is beginning to develop a prejudice against them similar to that against the Japanese. It is difficult for them to rent property, and very recently San Diego has passed an ordinance regulating Filipino dance halls in a way that constitutes evident race discrimination. The Filipinos are very proud and sensitive, claim Aryan descent and object strongly to being classified with the Japanese. On account of their close relation with the people of the United States they believe they are entitled to better

treatment than that given to Chinese and Japanese.

For a number of years the Hawaiian Board has carried on Filipino work and one of their best preachers, Rev. P. F. Royola, came last year to attend the Pacific School of Religion at Berkeley, California. He very quickly located the promising group of Filipinos at Salinas and San Juan and was sent there to open work under The American Missionary Association. It seemed logical that the Association should meet this new immigration from Asia with the same message of Christian brotherhood that it had offered to Chinese and Japanese these many years. The work has been successful from the start, due to the energy and experience of Mr. Royola. A church of twenty members, including five of the leading labor contractors, was organized. The bulk of the work, however, is preaching in the labor camps on the various ranches. Services are maintained at six different camps. There is published at Salinas *The Philippine Independent News*. The editor and publisher are very cordial supporters of the church work. Mr. Royola is a regular contributor to the paper in English and Tagalog, and there are frequent notices of the church's activities. Through the help of friends an automobile has now been purchased, by which Mr. Royola will be able to reach the labor camps more frequently. A dormitory and social center for the Filipino laborers is also being planned. One of the labor contractors has offered one thousand dollars towards the purchase of land and the erection of a building. This latest advance of The American Missionary Association in meeting its responsibility for aliens in this country is one of the most promising in its immediate results and its possibilities for the future.

Christmas Decorations from Tougaloo College

FOR help in Christmas decorations Tougaloo College will send to any church, Sunday School, woman's society or individual who asks for it a package of Southern gray moss, sometimes known as "Spanish moss." It is most effective when used, not in heavy masses by itself, but in light festoons against

it is asked to publish, if possible on church calendar, that the moss carries greetings from The American Missionary Association's school for advanced Negro education in Mississippi; that Tougaloo was founded in 1869; that it is located on the Illinois Central Railroad, seven miles north of Jackson; that it has



TOUGALOO COLLEGE CAMPUS, SHOWING FOREST TREES DRAPED WITH MOSS

backgrounds of Christmas greens. So used, a pound of it will help decorate a room, two pounds a small house or a Sunday School room, three pounds a small church, five or six pounds a large church. To anyone requesting it of Tougaloo College, Tougaloo, Mississippi, it will be sent without cost. Any church or Sunday School or woman's society, however, receiving

thirty-three faculty members and four hundred and fifty students, and that an increasingly large proportion of its pupils are in the college and upper high school grades. In a state having more than four hundred thousand Negro children of school age the school will welcome visitors to its campus and moss-laden forest trees.

WILLIAM T. HOLMES, President.

San Mateo

Our teacher at San Mateo writes: "The iron hand of the Roman Catholic priest minus the velvet glove lies very heavy on San Mateo. The place has much wealth in comparison with Marquez; there is a more prosperous air about the village, but the people are not friendly. It is all due to the priest. The new policy of The American Missionary Association in trying to have the mission school children go to the public school is our greatest problem. The public school has been truthfully called the Catholic school because the Catholics rule here, and the teacher of it says mission children can shift for themselves. She will give her time and attention to her own children."

A Live Church

THE First Congregational Church of Raleigh, North Carolina, has just celebrated the fourteenth anniversary of its pastor, Rev. P. R. DeBerry. Fourteen years of good, solid, earnest Christian work have made a church that was almost lifeless vital and influential.

The material progress is marked in part by a new, modern brick edifice in place of an old frame structure, the installation of a three-thousand-dollar pipe organ, and the remodeling of the parsonage so that

property scarcely worth seven thousand dollars is now valued at more than five times that amount.

It is in the spiritual life of the church that the growth has been marvelous. The church life has continued to grow. Instead of thirty or thirty-five indifferently active members, the church is now the largest Congregational church in the state and the equal of any of the Negro race in the South.

We are glad to bear witness to the efficiency of the pastor and the advancement of the church and community under his pastorate.

Standardization

The standardization of our schools and higher institutions does not mean that our instructors or our students should be standardized. The teacher who is not standardized and who can inspire the students by his individuality and quality is the one that counts in instruction. The evil of standardization is the suppressing of individuality. A student whose instruction is so standardized that he does not learn how or know how to think independently, and how to give his reasons for his thinking is getting a poor education. He will be one more of the followers of current opinion. He will discard his straw hat when others do and because others do. President Coolidge kept his on his own head.

Obituaries

SARAH A. C. McCLELLAND, for nine years a matron of the boys' hall of Straight University at New Orleans, died on July twenty-fourth last. She was married while at the institution to Mr. Abraham Lincoln McClelland, who was then teacher of Latin and Greek at the institution. Mrs. McClelland will be remembered for her loving heart and winsome ways which bound her to all with whom she came in contact.

five years of continuous service to Fisk University, not only as a professor and teacher in the University, but he has helped to teach America an appreciation of the folk songs of the American Negro. His work upon this is a distinct contribution. Professor Work left the faculty of Fisk a few years ago to become President of Roger Williams University. From this he resigned just before he was suddenly stricken down with heart disease in his fifty-second year.

IN the death of Professor John W. Work, the people of his race have sustained a most lamentable loss.

Professor Work was graduated from Fisk University in 1895. Subsequently, after a course of study at Harvard, he was made professor of Latin and Greek in Fisk University. In 1900 he was made director of the Fisk Jubilee Singers, and served in this capacity for four years. In all, Professor Work gave twenty-

MRS. MARTHA C. A. DOWNS, who was for a long time after the death of her husband a worker in The American Missionary Association at Orange Park in Florida, Talladega College, and Lincoln Academy, North Carolina, passed to her reward in February last. Mrs. Downs was a woman of exceptional intellectual ability and an earnest and devoted Christian, and will be remembered long by those with whom she was associated in her work.

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The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a summary of the donations for the twelve months of the fiscal year, to September 30, including specials. Also a summary of the receipts for the twelve months to September 30, compared with those of the previous year.

SUMMARY OF DONATIONS TWELVE MONTHS (Including Specials)

	Churches	Women's Societies	Individuals	TOTAL	Conditional Gifts	Gen. Ed. Brd.	Trustees Talladega Spc.	TOTAL
1923-24 ..	\$233,035.63	\$92,133.64	\$91,414.54	\$416,583.81	\$10,320.00	\$999.15	\$28,686.52	\$456,589.48
1924-25 ..	232,434.91	87,471.23	88,102.78	408,008.92	7,166.68	.....	.....	415,175.60
Increase ..	.....	.....	.....	.....	.....	.....	.....	.....
Decrease ..	\$600.72	\$4,662.41	\$3,311.76	\$8,574.89	\$3,153.32	\$999.15	\$28,686.52	\$41,413.88

SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30

	Donations	Legacies	Income	Tuition	Slater Fund	Total Receipts
1923-24	\$456,589.48	\$103,402.16	\$141,698.58	\$99,530.55	\$3,000.00	\$804,220.77
1924-25	415,175.60	125,625.22	153,808.81	102,913.00	2,000.00	799,522.63
Increase .....	.....	\$22,223.06	\$12,110.23	\$3,382.45	.....	.....
Decrease	\$41,413.88	.....	.....	.....	\$1,000.00	\$4,698.14

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR SEPTEMBER, 1925

Income for September from Investments.....	\$10,153.00
Previously acknowledged	70,894.52
TOTAL	\$81,047.52

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received, on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

THE publication of the November issue of the magazine has been hastened in order to insure its distribution at the National Council meetings. An account of the sessions will appear in the December number.

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Visitors to the National Council should not fail to see the exhibits of the various societies in the basement of the Municipal Auditorium.

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The new "C. H. M. S." leaflet for 1925 is ready for distribution. Sample copies or quantities will be sent upon application.

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Messages from the field bring evidence of the progress of the missionary program throughout the country.

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A young man from Coe College has been called to take up the work in the wide circuit around Vining, Iowa. He has the opportunity to come in contact with many Czechoslovak rural folks, thrifty and intelligent, but needing the light that leads to fellowship with God.

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The work of the church everywhere is to bring man into right relations with God and with his fellow-man. The modern city has produced conditions which make the latter difficult. But the fact remains that the denomination which does not provide for its city population is a denomination not likely to survive.

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"The Story of a Religious Adventure," a stereopticon lecture dealing with the Plateau Valley Larger Parish in the state of Colorado, is now ready for circulation. The slides are beautifully colored and are of unusual interest. Reservations should be made as early as possible, as the lecture will be available for use immediately after the National Council meeting.

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The migration of Negroes to the North continues, not in such vast, surging waves as in 1915-1916, to be sure, but in a steady stream from the country's only source of raw labor supply. Religious and social forces are bending every effort to help the newcomer to consolidate his position. He is subject to every problem to which a newcomer is heir, but the main one is that of adjustment to the other people of his environment.

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"Our Christian Endeavor Society has been doing a splendid work during the past three months," reports a pastor of a large frontier parish. "Young men whose main social life has been in a dance hall, a Sunday ball game, or broncho riding, have taken part in our meetings, and it is not uncommon to see young fellows in overalls, colored shirts and high-heeled boots taking part in a very earnest way."

The historic First Church of Concord, New Hampshire, of which Rev. George H. Reed is pastor, has recently accepted the appointment of Rev. J. E. Elder, our missionary at Cope, Colorado, as its special representative in the home field. The women of New Hampshire had already provided an automobile for this work.

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Rev. Lewis H. Keller, D.D., who has served as Superintendent of the Southeast since 1920, has been called to the presidency of Atlanta Theological Seminary. He has resigned from his work with the Home Missionary Society and the Sunday School Extension Society, his resignation to take effect January 1, 1926. In accepting his decision the Executive Committee expressed appreciation of his work. Our good wishes and our prayers follow him to his new and important position.

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The heroism of the home missionary pastor is revealed in the midst of conditions tersely described in these words: "The country is almost at its worst and not a member of our church is farming this year. All are looking for jobs in town. A farm won't rent for the taxes, which have increased until they are confiscatory. Yet the problem of the country church remains and also a whole lot of country people who are too poor to move and can't sell out. We have had plenty of human interest and haven't a grouch of any kind whatever." These are the words of a highly educated man in a small rural field.

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Seventy-nine students went out this past summer from twenty-one seminaries and colleges, filled with the missionary spirit and bearing the commission of the Home Missionary Society. Twenty of these students served missionary churches the preceding summer, while a number had spent two or more summers on the field. Some few who had finished their Seminary course will remain permanently with the churches they served. Many of the fields ministered to this summer will of necessity remain uncared for until the student pastor returns next season, but some of the young men in the meantime will keep in touch with the churches through correspondence and written sermons. We quote from the report of one student who went to a Western field:

"In spite of the distances, people responded enthusiastically to the call to worship. After five years without a church service, people are only too willing to spend a few minutes of worship together. Much calling has been done in these neglected districts. It is not considered a good thing for the minister to 'hit the road,' getting his meals wherever he can, and sleeping wherever he can find a place, but that is what I did the greater part of one week. This visiting brought good results and was helpful to the people themselves. They were always glad to see the minister and did all they could to help him."



YOUNG PEOPLE'S CONFERENCE, PERKIOMEN, PENNSYLVANIA

Perkiomen Extry!

EDITORIAL NOTE:—Here is a story about one of our newest summer conferences clipped from the *Weekly Bulletin of the Christian Endeavor Society of our First Church, Washington, D. C.* Miss Elizabeth H. Rockwood wrote it. We print it as typical of our young people's conferences the country over.

ALTHOUGH our Society was not represented directly during the entire time of the Conference at Perkiomen, three of us spent last Saturday and Sunday there, and even in that short time absorbed enough of the wonderful Perkie spirit so that we are as enthusiastic about it as anyone possibly could be who was fortunate enough to spend the whole ten days there.

We left on the three-forty a. m. train, had breakfast in "Philly," and after a very pleasant trip through that beautiful and historically interesting portion of Pennsylvania between Philly and Pennsburg, got to the school just in time for the very last class of the Conference. Just two or three stations this side of our destination we caught a glimpse of Dr. Pierce, who was on the train going the other way, having spent the previous day in Perkiomen. We heard his voice distinctly, saying, "Hello, Paul," and sure enough, there he was, looking as happy and jolly as ever.

Any of you who know Dr. Carroll, dean of the school, will have an idea of what a privilege it was to attend one of his classes on "Life's Problems." We could tell from little things that some of the younger delegates who had been attending his classes said that it was a very decided influence for good in their lives. Dr. Carroll has an almost uncanny understanding of young people's nature, and knows how to get ideas over to them in such a way that they see the wisdom of them instead of being antagonized in any way.

It is a treat to eat a meal at Perkiomen. While we wait to be waited on, and in fact throughout the meal, the delegations from the different cities vie with each other in putting over their various songs and yells in the most spirited manner. And when they all get together on a song—say, if there isn't *some* volume of sound, and real harmony too. On Sunday they sing hymns, but with just as much enthusiasm. Talk about making a joyful noise unto the Lord—why, we never realized the possibilities of that phrase before! When somebody started "Faith of Our Fathers" everybody joined in with even more than usual fervor, and with that great roomful singing, "Faith of our fathers, holy faith, we will be true to thee till death," right out of their hearts, it seemed at once like a personal vow, and a sort of glorious prophecy of the good that is to come out of the conference throughout all the lives of the young folks who were there.

Saturday afternoon they had the parade of "Ragshags, Antiques and Horribles." We are here to state that some of the entries looked the part!

After the parade we had our choice between going swimming or to a ball game between the "Emps" and the "Dellies"—employees and delegates, of course. The Dellies were forced to an ignominious defeat by the better trained Emps. Yet one Delly fielder was heard to remark afterward that he had nothing to do out there but stand around, which would indicate pretty good pitching on the Dellies' part or else pretty "bum" hitting by the champions. The "ole swimmin' hole"

proved to be quite an attraction, and one thing that provided lots of fun was a steep slide into the water on regular water sleds.

That evening came one of the features of the Conference—the banquet—which was a great success from every standpoint, eats, yells, songs and speeches. Some of the speakers, at least, if not most of them, were not assigned their subjects until that very afternoon, but they were all fine. The banquet was over before eight o'clock, which gave us time to amble around and get acquainted with each other, and go up to Joe's—an ice-cream parlor that seems to have made a tremendous hit with the Conference folks—and finally to gather on the front steps of the main building and sing. The "sing" was not especially on the program, so that those who came together for it were those who really wanted to, and as mimeographed sheets with the words to a number of songs were distributed, and as there was somebody to lead the singing, it turned into a sure-enough concert, with lots of really good harmony. Lights out at eleven o'clock did not faze the Washington contingent, as they felt by that time that they had pretty nearly had a day of it anyway!

Sunday morning we went to church at Palm, a little town about three miles away, and Dr. Edwards, a dear old Welsh minister, who had come from quite

a distance to preach that sermon, gave us a splendid message. Shortly after dinner everybody gathered on the lawn back of the school for an out-door communion service. Dr. Edwards gave another fine message then and Dr. Carroll administered the sacrament. It would be difficult to imagine a more impressive service than that one out under the trees. Everyone seemed to feel the beauty of it, and to be conscious of a feeling of deep reverence, and gratitude to the Heavenly Father, and a desire to go out from that moment of spiritual inspiration to live a more useful life.

There is a spirit at Perkiomen that is contagious. It is not easy to define or explain, but it is compelling and inspiring, for it seems to come from the unity of purpose of every last person there, with the spirit of Christ himself running through it and strengthening and intensifying it. The ministers and teachers there are men and women who are eminently fitted for that kind of work, and instead of trying to repress the energy of the young folks, they simply encourage it, but guide it into worth-while, constructive channels.

It was indeed a wonderful privilege to be there, even for two days, and feel the Perkiomen spirit, and come in contact with Dr. Carroll, Dr. Andrews, Dr. Upton and all the rest.

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Opportunity With a Capital O

By MRS. O. H. DENNY, *New Port Richey, Florida*

THIS particular woman has always been keenly interested in all kinds of missionary work both home and foreign, and finally finds herself on a missionary field in this wonderful state in a beautiful little town amid palms and orange groves. The people like to attend church, and are willing to give of themselves as well as their money to help in the Master's

work. It seems like a glorious reward for all the past efforts put forth to interest friends in the missionary opportunities of our denomination.

The New Port Richey Community Congregational Church, in a growing town of about two thousand inhabitants, certainly means real opportunity. When we came here last September we found a splendid



EASTER PAGEANT, "THE GATE BEAUTIFUL," NEW PORT RICHEY

group of Northern people from different states and various denominations banded together, trying to sustain services and promote the Kingdom of God. They were so pleased to have a resident pastor again that

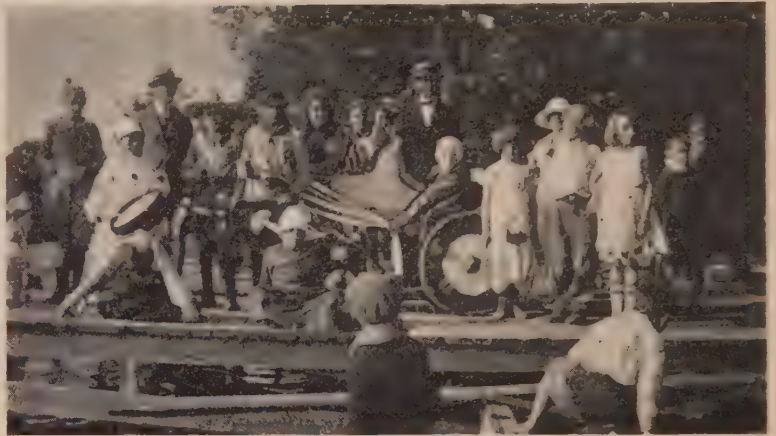
Aid, are refinishing the interior of the church building this summer and further plans for decorating and beautifying the church and grounds are being formulated.



JUNIOR CIRCUS PARADE LEAVING THE CHURCH

the blessed Ladies' Aid Society met for a picnic and scrubbed the new home of the pastor until it shone like the famous homes in Spotless Town. Do you wonder the pastor's wife calls them the "Blessed Ladies' Aid Society?" They are a splendid, organized group of women doing valiant service, studying our missionary interests as part of their bi-monthly program.

The pastor and his wife immediately turned their attention to the young people and children, with the result that two classes in the Church School were formed, one for young women numbering about twenty-five, conducted by the pastor, the other, the Booster Class,



MEMBERS OF THE JUNIOR CIRCUS PARADE



COWBOYS IN THE JUNIOR CIRCUS

young men taught by the pastor's wife. These two classes are rapidly becoming vital forces in our church work. They assumed charge of the morning service during August.

The Booster Class, with the assistance of the Ladies'

learning about the "Bad Giants," who live outside the town and whom we are trying to keep out. They have been greatly interested in this work, and already we are noting results.

One of the social features of this group was a circus on April Fool day. The mayor gave us permission to have a parade, and the children, in the roles of Charlie Chaplin, clowns, cowboys and acrobats, led by a lad of six years, with his drum, made a very creditable appearance. After the parade, they went to the park, where they gave their stunts, sang their songs, and had their races and wrestling matches, much to the amusement of a good-sized audience. Refreshments were served by the

ladies as their part of the treat. Needless to say they were greatly enjoyed.

We love children and young people and it is our aim to keep them in the church and busy. We are sure the future will take care of itself.

Organized Work in Chicago

By J. R. NICHOLS, D.D., *Superintendent, Chicago Missionary Society*

IN 1920 one person in every ten in the United States dwelt in one of three great cities, New York, Chicago or Philadelphia. Since that date Detroit and probably Los Angeles have passed the million mark and four other cities are crowding it hard. By 1930, in all human probability, there will be nine cities in the republic with a population of one million each, and within the metropolitan area of these cities more than twenty million people will be struggling for an existence. That will mean that one person in every six will be living within a circle of twenty miles from the center of some city with one million population or over.

These facts and figures are of tremendous significance to the educator, the statesman and the churchman. It is significant that the growth of some of the states in which these great centers of population are located is wholly confined to the cities. Each of the nine largest cities is growing faster than the state in which it is located outside the city. As a nation we are rapidly becoming urban minded. We are no longer a rural people. Increasingly the ideas and the ideals of the city are dominating the life of the nation and the ultimate destiny of our institutions is being determined in the great centers of population. People of foreign birth and training are ruling the cities, which accounts for the complete change in ideals in the last fifty years.

Every problem which confronts us as a nation is found in the great city raised to the nth power—the problem of political corruption and lawlessness, the problem of materialism, the problem of the foreigner, the race problem and the problem of moral and spiritual indifference to the principles of democracy. Every condition found on the mission fields of the wide world can probably be duplicated in the great cities. The customs, principles and ideals of the nations of the earth are met here and are struggling for mastery. Surely the problem of unifying and Americanizing these vast populations and of turning to Christian uses the vast material development of the last fifty years—most marked in the cities—are among the most urgent and perplexing confronting the school, the state and the church.

The Chicago City Missionary Society, the first of its kind in the West and one of the earliest in the country, was organized forty-three years ago by some far-sighted laymen and ministers of the city to cope with these problems which began to be acute in that early day. It was ably managed and adopted an aggressive policy from the beginning. The city was growing by leaps and bounds and the opportunities for organizing churches were abundant and the cost of maintenance not great. When the Society celebrated its twenty-fifth birthday it had organized seventy-five churches. It had established a record which other fellowships were striving to equal. In the last eighteen years the Society has organized only twenty-four churches. There are fewer Congregational churches in the city than ten years ago, but many more members and the denominational strength is considerably greater.

The City Society and the Missionary Society of the State Conference grew side by side, but the former much more rapidly, until it came to pass that the City Society was ministering to more than three times as many churches as the State Conference and most of the new churches were organized within the bounds of the Chicago Association. The part was larger than the whole. Of the contributions of the churches of Chicago Association for home missions seventy-five per cent went to the City Society. It was regarded as a preferred claimant. The down-state churches were contributing nothing to the city work, which was resulting in a growing aloofness between the state and city work. Some of the supporters of the City Society felt, with some reason, that they were doing the more important work and that the City Society was a more important factor in the denominational machinery than the State Conference.

Two years ago all of this was changed, the work of home missions in the great state of Illinois was unified and all the churches in the state were urged to get behind it with a common spirit and purpose. It is recognized that the missionary problem and appeal of the state are increasingly in the city area and the down-state churches need the inspiration and pressure of this appeal as much as the city churches need their help in meeting their great and urgent task. So all the churches are contributing to the work of home missions in the city, state and nation by means of a common system of percentages.

The arrangement is working very satisfactorily. Not only is there more money available for city work, where there is never enough, but the down-state churches are almost unanimously responding to the appeal with no sense of rivalry but a growing sense of unity. Perhaps the solution of the relation of the city to the State Society lies along this line. There is room for separate organization and administration which are necessary, but unity of interest and appeal. In the coming years it is inevitable that an increasing proportion of the money raised in Illinois for home missions will be expended in the Chicago area where fully one-half of the people of the state are now living and many of them under conditions which render the missionary approach and service absolutely essential.

The Chicago Missionary and Extension Society is at present carrying on four distinctive types of work:

1. It establishes and helps to maintain churches which are and from the nature of the case must remain mission churches. The people need the church but are not able to maintain its activities unaided. The work may be of an institutional or community character with a staff of workers. The mission church may have been a strong self-supporting church, but many of its most capable workers have moved into the suburbs, leaving the church stranded. Or an alien tide of population may have swept through the district, driving the original inhabitants before it. Such changes are constantly taking place. The Chicago City Society is giving counsel and financial aid to churches which a few years ago were among the strong churches of the city.

2. The Society cooperates with other church groups in supporting work among the foreign-speaking people. Five denominations unite in supporting a Chinese church. Three groups have united in a work among the Poles, of whom there are four hundred thousand in the city, under Dr. Paul Fox. This work is essentially interdenominational.

3. The Society organizes an occasional church, when resources will permit, in the growing residential districts of the city or the suburbs which are springing up along the lines of transportation. It costs a small fortune to organize and equip a church in these days of inflated prices.

4. And finally the City Society supplements the work of the Church Building Society in giving counsel and financial aid in the form of loans to churches needing better equipment. The unprecedented growth of the city and the high cost of building have rendered this type of work necessary and welcomed by the Church Building Society. The Loan Fund is proving one of the most valuable adjuncts to the work of the Society in recent years. Seven churches have been aided in the two years since the fund was started and in several cases new life and efficiency have come to the church through this aid. It is the faith of those responsible for this fund that in ten years the efficiency of twenty-five of the smaller churches can be doubled through the judicious use of the Loan Fund.

The work of city missions is immensely profitable from the standpoint of the upbuilding of the Kingdom. Here is the record of five churches to which the Society has given aid for a brief period in the past forty years: They are Grand Avenue, Rogers Park, Park Manor, Maywood and Bryn Mawr. These five churches have a combined membership of three thousand four hundred and seventy-six, a current budget of one hundred seventy-five thousand and fifty-two dollars, property

valued at five hundred and eight thousand dollars, and they contributed to the general work in 1924 thirteen thousand five hundred and seventy-one dollars. All of them are within the city limits and three of them were carrying on building enterprises in the year these statistics were taken.

The spirit of denominational competition is largely eliminated from city mission work in Chicago, partly due to the growing spirit of union and partly the result of organized mission and extension work. Fields are allotted to different church groups by the Comity Commission of the Federation of Churches and the growing church is protected until there is manifest need of another church. Where there is more work to be done than all the denominations can do there is little excuse for duplication of effort or overlapping. Federation takes the place of competition and where one church can do the work of two the economic argument works effectively for union.

In the mind of the writer the work of city missions and church extension is carried on more efficiently and successfully and with less to criticize than in former years. But we are only scratching the surface. We are spending in the city of Chicago every year about seventeen million dollars for the different agencies to fight crime, and crime is on the increase. This sum is more than three times the amount that all the Christian churches have expended for organized Christian missions work in the city in twenty-five years. But the churches are far more effective in reducing crime and promoting peace and an orderly life than the courts and police. When Christian men and women contribute as generously to disseminate Christian knowledge and principles as they contribute to these things which minister to their own comfort and pleasure, life and those conditions of society which make for a peaceful and orderly life will be established and promoted.



German Congregational Conferences

By Superintendent HERMAN OBNENHAUS

WITH our foreign-born German-Americans, especially with those coming by way of Russia, as with other Nordic races, religion still takes first place. It is not one of half a dozen different things that interest them, but it is the one great outstanding thing to them. Quite a number of them do not find one prayer meeting a week at all sufficient. They want two and even three a week, aside from their family altar, which, generally, is established in their homes.

It is the same with their annual conferences, state and national. These mean a great deal to them, and it is a coveted privilege to attend them. Our English-speaking associations and conferences, even some of the largest groups of churches, are often attended only by the faithful few, "a corporal's guard." We Germans do things in a different way. Take, for instance, our state conferences of North and South Dakota, which rank as associations in those states. Seldom can we find a place of assembly large enough to hold the people who want to attend the three full-day sessions, beginning with a Thursday evening service for full measure, and closing with Sunday, as the "Great

Day of the Feast." So we have large tents, seating from a thousand to twelve hundred persons, sitting on wooden planks, and many people frequently are obliged to stand.

Then we pray and plan, we sing and speak, for edification. It may happen that several people pray



AUDIENCE OF GERMAN-RUSSIANS, LAUREL, MONTANA

at the same time. What matters it? It is by no means a Babel but may be a Pentecost. And when all is over you usually hear expressions of regret: "Too

needed to feed such a crowd. There were butchered three steers and five hogs. Each family of the parish furnished five dozen eggs, ten coffee cakes and three



PASTORS AT THE CANADA GERMAN CONGREGATIONAL CONFERENCE

bad that it is ended so soon," and they anticipate the next year's conference.

The people come by train and automobile from both sides of the Missouri, which divides each state into an eastern and western part. They come hundreds of miles, and you may see hundreds of automobiles lined up along the streets of the town in orderly fashion.

"How do they entertain all of these people?" you may want to know. That is not so difficult as it may seem, but it takes some planning. German-Russian are noted for their boundless hospitality. They do not entertain their conferences on the "Harvard plan" but on the "Harvey plan," providing lodging and all meals for all who come, regardless of creed or age.

As for lodging, we note that the average Dakota family is not fastidious—in summer time. At Harvey, North Dakota, the fire hall was cleared of its contents and was used as a dining hall. To serve over eight hundred people at one meal is no unusual thing. Dakota farmers' wives are equal to this task. At Hebron, North Dakota, last summer the town hall, fitted up for the giving of plays, was used and the stage served as a kitchen. It interested me and may interest others to know what meat and provisions are

other cakes, five pounds of cookies, five pounds of butter and ten dollars in cash. There are about one hundred and ten families in all. They also used twenty bushels of potatoes, two thousand loaves of bread, three hundred and fifty hams, two hundred pounds of sausage, one hundred and twenty pounds of coffee, one hundred gallons of milk and six cases of lemons. On Sunday alone more than one thousand pounds of chicken were consumed.

As the membership of the churches increases this

unexcelled hospitality will have to be limited in time, of course, and probably even now a limit ought to be set somewhere. But at present there has been no thought of this, except in the mind of the Superintendent. But why should he borrow trouble, when the people do the work so joyously, and derive so much good from the conferences? So this may con-



WOMEN WHO ARE EQUAL TO THE TASK

tinue as heretofore, as well as the regular Sunday services which are largely attended, when the weather permits, the bright spots in the otherwise rather humdrum and work-a-day, if not to say dreary, life of our German-Russian farmers of the Northwest.

People who live in cities or populous communities have no conception of the social isolation of folks in the frontier or how much the church means to them.

The Veteran of Jackson Parish

IN the woods of Northern Louisiana, covering wide ranges of Jackson and Ouachita Parishes, another veteran Congregational missionary has invested for his Lord practically a life-time of service, although he, too, still keeps the armor buckled on, and his sword is keen. Rev. T. A. Edwards came from Alabama with a little group of farmers, many of them members of the Congregational church in their home state, and located near Eros. They tried not to organize another denomination, but the simple message of Mr. Edwards won the hearts of his neighbors, and the outcome has been a series of rural churches, near Eros, at Drew, out from Calhoun and Choudrant, at Pleasant Hill and at other points, where the gospel has been declared and services maintained with varying success

and steadiness, depending on local contingencies. But always at four to six points, "Brother Edwards" has maintained stated services, and in the summer days called the folks together for revival meetings. And they have come, scores, even hundreds, out in the open spaces, and many have been brought into the new life.

This is not a story of Mr. Edwards' ministries, but an introduction to the friends of the cause of a worthy, humble-spirited and faithful servant of Christ, who for these long years, has toiled unremittingly, most of the time cultivating his



REV. T. A. EDWARDS AND FAMILY

own farm and receiving exceedingly small remuneration. He now lives in a modest home in the village of Chatham, whence he goes forth Sabbath by Sabbath, to his evangelistic and pastoral work.

The Program of a Frontier Missionary

By REV. R. S. JONES, *Berthold, North Dakota.*

THERE is a big work to do in this parish, a large territory to cover and sometimes it takes considerable planning to crowd it into the time allotted. Three points or preaching places make up the field. Berthold, Kruger School and Foxholm. Berthold is located on the main line of the Great Northern Railroad, and is twenty-five miles west of Minot. The population is about five hundred. There are the usual number of business places generally found in a town of this size. Most of its citizens are retired farmers. It is a great potato raising country, and a very large potato warehouse is located here.

Kruger School is a country point eight miles southwest of Berthold which was organized about two years ago. The congregation is made up entirely of farmers.

Foxholm is a small village with a population of two hundred. It is situated about twelve miles northeast of Berthold on the Soo line. There are several lignite coal mines close to this town. The coal is mined and hauled to the neighboring towns in trucks, and is sold for four dollars and fifty cents per ton. The Eastern coal that is shipped to these towns sells for eighteen dollars and fifty cents per ton, so we are glad to have the lignite coal, and if given time to dry,

it will burn well and give splendid heat.

I will now try and give our program for an average week. Sunday morning the pastor leaves Berthold in the missionary car for Foxholm where services are held at ten o'clock. It was necessary to close the church this year from February 1 to March 31, owing to the weather. There are eight members and we hope to see the number doubled before the end of the year. We cannot spend much time at this point on Sunday morning. We can only preach and shake hands with all the folks. Sunday School is held after the service but the pastor cannot attend for he must be in Berthold by twelve o'clock. Sunday School is held here at eleven o'clock in the morning and the minister's wife attends with their family of six children. We all get home for dinner shortly after one o'clock.

We then take the car again and go to Kruger School for service at three o'clock in the afternoon. As the Sunday School is held before the preaching service we quite often get there in time for half the Sunday School session. As a rule there are about thirty people in attendance. Twelve united with the church last year. We do not have a separate organization at Kruger but consider it auxiliary to our church in town. The people join our church in town, though they

are received at the schoolhouse, but if for any reason this point should be dropped these folks will retain their membership in the church in Berthold. This splendid idea is due to our Superintendent, Rev. A. C. Hacke, who is untiring in his devotion to the fields and pastors of the state. The idea works out wonderfully, as it saves asking aid in building and maintaining services. As a rule we get back to Berthold about five o'clock and after we have had supper and put the smaller children to bed, we leave them in the care of our oldest girl, who is twelve years of age, while we attend the evening service at seven-thirty o'clock. The pastor and his wife both sing in the choir, as there always seems to be a shortage of help along this line. Usually we have a splendid congregation at our evening service. We get home about nine-thirty, feeling tired and ready for a good night's rest.

Monday is spent visiting the sick or any one who needs a word of cheer. Monday night we have choir practice, which is held in the parsonage during the winter months to prevent heating the church. The pastor serves as choir leader.

Tuesday is wash-day at the parsonage, and as help is scarce, and money scarcer, the minister helps. It is a really big day's work. The first and third Tuesdays of each month the Masonic Lodge is held in the evening and, as the pastor is a member, he usually tries

to be present. Wednesday he devotes to the preparation of Sunday sermons and generally he makes several calls.

The Ladies' Aid meet twice a month on Thursday afternoon, the pastor's wife always attending, while the minister takes care of the smaller children at home as the older ones are at school.

Friday the pastor spends in his study with perhaps a call or so if necessary or a visit to some one out in the country. The people in the out-stations are very appreciative of pastoral calls.

Saturday we make no visits except to the very sick. Saturday the pastor gives to his Sunday preparations unless sickness requires him to make calls.

Besides this routine there are the "extras"—weddings, baptisms and funerals. The pastor covers an area of twenty miles in all directions for funerals and baptisms. There is usually a certain amount of entertainment going on which we attend. All this is made possible because of the missionary car.

During the summer months we devote considerable time to raising a large garden, as vegetables help greatly in keeping down the high cost of living.

It is a very busy life, and has many difficulties and hardships, but with all that there is another side to be looked at, the side where we get a larger vision, of serving the Master and leading people to Jesus Christ.

* *

The Farmer and the Kingdom of God

By REV. H. C. JUELL, *Aberdeen, South Dakota*

A LARGE part of the farming these days is done in the cities.

I am not an old man, still I can remember, when I was quite a lad, seeing the wheat cut with a cradle and thrashed with a flail. It took a great many people to farm a section of land when the seed was sown, and the grain reaped and thrashed by hand. If we contrast this method of farming of yesterday with that of today when the great combined harvester and thrasher drawn by a tractor does the harvesting and thrashing in the fields of the West, then we get something of an idea of the fewer people needed on the farm. But though we need fewer on the farm to do the work, more are needed in the cities to make the machinery the farmer needs. And not only is it true that the men in the cities make the machinery the farmer needs, but these machines are sold to the farmer from the towns and cities. The city I am living in is not large, but an agent for the International Harvester Company told me that there were thirty-eight families here engaged in selling the products of this company to the farmers.

Much has been said these days concerning the drift of the population from the farm to the city. A great deal of regret has been expressed in regard to this drift, and much ink and oratory have been spent in trying to hold the people on the farm. The solution is quite simple. Go back to the cradle and the flail and you will have the people back on the farm. But as long as the men in the cities are engaged in making machinery for the farmer, so that one man on the farm can do what it took ten men to do in the past, the nine must find work elsewhere.

It is probably true that it takes as much labor to produce a bushel of wheat today as it did one hundred years ago, but a larger part of this work is done in the cities. This means that proportionately there are probably as many people engaged in food production now as there were in the past. And since food production is one of the basic occupations it becomes absolutely essential that this ratio be maintained. But as long as we insist on doing machinery farming we must expect to have the major part of the food producers living in the cities.

The fact that a comparatively small number of the food producers live on the farms is one of the reasons for the rural church problem. A scattered population naturally presents a problem in community activities. Not only is this true, but we have come to be worshipers of numbers. In our church work we count noses rather than influence. The big work is represented by the large congregations and the big salaries. Strictly rural church work does not promise either. Then there is the danger, if the church is located in the town, of forgetting the scattered families living on the farms, and concentrating on the town people.

There is also a psychological phase of this rural church problem. I was at the dedication of a church in the open country just a few days ago. This church was only eight miles from a good town where we have a well-equipped church, and nearly all the farmers had autos. They had a great day at this dedication. There were one hundred and fifteen autos and nearly five hundred people present from the country and towns around. The interest was good. I asked the people why they did not go to town where they could

have the larger and better equipped church. The answer was, "We do not feel at home in the town church with the town people. When we get together we talk of our chickens, cows, crops and gardens. The town people do not seem interested in these things." That is the reason the farmer gives for not attending the town church.

This rural problem with its two phases presents one of the greatest challenges of our day. It is true that the city and the town work offers a larger reward in numbers, and hence appeals to the ministers more strongly; but we still find that our outstanding leaders in church and other work come from the rural churches. One of our ministers has truly said, "Our small towns and our rural communities are still supplying the men who make their mark in the world, so they must be reached in an effective way."

I thought I saw the dawning of a new day with the coming of the larger parish plan. In several localities in our state this plan was worked out, but it was stressed especially in two of our larger centers, Mitchell and Redfield, where smaller towns and rural centers were cared for from these centers. The larger parish at Mitchell did not last long; but at Redfield

the work progressed with apparent success for several years. This, too, is discontinued, and every church and preaching point in these two parishes is glad that it is out of the larger parish and would go into it again reluctantly, if at all.

I am not ready to pass judgment on the larger parish plan because of these failures. In both the parishes mentioned the work was headed up by strong men, and the churches came into the parish with a fair degree of interest if not with much enthusiasm. Still the larger parish plan may not be to blame for the failure, it may rather be something in our way of carrying it out. But when after giving the plan a fair trial under favorable circumstances it failed of a larger success, I am somewhat doubtful of its real value in the rural church work.

Two of the larger denominations do not appear to have a rural problem, the Roman Catholic and the Lutheran churches. The Catholic church, by its authority, brings the people in from the farms to the town church. Just the other day I visited one of our smaller towns where there was a comparatively small Catholic church. I counted twenty cars around that

church early in the morning that had come from the farms to early morning mass. I thought we did well to have six cars at our church for morning service. The Catholic church is almost one hundred per cent efficient with its rural population. The Lutheran church builds churches out in the open country with the farmers, and so reaches them quite effectively. We, as a church, cannot speak with the same kind of authority as does the Catholic church, and we do not go out into the country to the farmers as do the Lutherans.

In order to secure facts in regards to the outreach of the church to the farmer and the judgment of the pastors in regards to a practical way of reaching the farmers, I sent out twelve letters to as many pastors in the town churches asking them three questions: 1. What is your program for reaching the farmer? 2. Are you reaching the farmer? 3. What is your solu-

tion of the rural church problem? I received replies from ten of the twelve pastors. Of these, three had programs for their town churches to care for the farmers. Only two of the ten felt that they were reaching the farmers, and these two of the three having programs for the farmers. The ones having programs



A YOUNG PEOPLE'S ASSEMBLY

stress the need of pastoral visitation; monthly visitations suggested by one; telephone and mail by one; one had a visiting and evangelistic committee at work; and one made the church services and the Bible School especially interesting for the farmers.

The solutions offered were somewhat interesting. The one fact on which all seemed to be agreed was the need of systematic visitation. One suggested larger social activity, wise use of the picture machine, home department work and schoolhouse meetings. Another suggested an assistant to the pastor to care for the rural work, and support of a parish car, but did not see how this could be financed in the average church. Another felt that the solution of the problem was the same as the solution of the school problem; having fewer but better churches and pastors, and these churches centrally located. Another suggested trying to break down the wall of indifference between the town and the country. Another wrote, "Our country parishes will accomplish most . . . by building up their own community life with the church as a center; not by disbanding and coming to town."

There are two solutions of the rural church prob-

lems. Either the town church, centrally located, must draw the farmer to itself; or the church must go into the open country to the farmer. The first has not been tried in a large and systematic way, as the answers to my questions help to reveal. The town church has had little thought for the farmer except when it has come to the time of facing its finances. Of course the town church is glad to have the farmer come in and fit into the program of the town people, but there is no attempt to try to fit their program to the farmer.

The town church will never draw the farmer until it goes out to him, usually in the person of the pastor. To accomplish this efficiently the church should first make a thorough survey of the country, indexing every farmer's family as far as their church relations go and arranging to revise this record as often as necessary. Then when the survey is completed, regular and systematic pastoral visitations should be made. No people respond so well to pastoral visitations as do the farmers, though it takes more of the pastor's time and effort to get to the farmers. And here is where the main problem lies. The church has felt that the minister should get out to see the farmers and thus get them to church. The poorly paid minister finds that he has little spare cash to pay for autos and gas, or livery hire. Hence he stays at home or visits the families in town.

The church is practically the only institution that does not pay for the expense of added efficiency and a program for expanding work. Why should not the pastor have an expense account as does the traveling

man, and be expected to report work done through his expense account. In this way the two—the church and the pastor—may cooperate in reaching the outlying families of the parish.

If this program fails the church should go out to the farmer to hold services in schoolhouses or country churches. This would necessitate a sacrifice on the part of the town church in having fewer services, so that the pastor might be able to give services in the schoolhouses or country churches. Here, too, the expense of the more efficient plan of work should not be borne wholly by the pastor.

Isaiah pictures to us the Old Testament way of serving the people, when he writes, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee And Gentiles shall come to thy light, and kings to the brightness of thy rising." The meaning of this is to make the church, in its services, in its general ministration, so attractive that it will draw the people to it. Jesus came and in place of the word "come" he gave the word "go." His message is, "Go ye therefore and teach all nations." I like to apply this teaching of Jesus to the rural church work, and would read his meaning somewhat like the following: "Go ye therefore to every family in your whole parish, teaching all of them the great truth of my gospel, staying by them till you have made Christians of them so that you can baptize them into the name of the Father and of the Son and of the Holy Ghost; for I will be with you just as long as you are working with me in this your parish even to the end of your days."

The Success of the Weatherford Church

ONE of the most striking instances of happy achievement under the federation plan is that of Weatherford, Oklahoma. In 1918, with the exactions and problems of the war weighing heavily, it was proposed as an economy measure to effect a federation between the Congregational and Christian churches of the city, to last "during the war period." Articles were carefully drawn, the agreement was amicably entered into, and the two congregations pooled their working forces and property in the common work. Rev. L. L. Shaw of the Christian church was the pastor. The two groups proved to be remarkably well suited to each other, and the work of church, Bible School and Christian Endeavor prospered splendidly. As time passed the attachment of the groups deepened, and when the war ended, the word "permanent" was written in the place of "during the war," by unanimous action, and the federated movement has gone forward happily and with increasing usefulness ever since. Visiting this church a few years ago, a motto was noted on the wall: "Our Aim for the Prayer-meeting an Attendance of 100." Underneath was the note: "Attendance last Wednesday, 113." That is a straw. Both groups have maintained their connections with their own denominations and their missionary giving has increased largely, the Congregational side having attained the habit of meeting its apportionment in full. Recently the organization has enlarged and improved their house of worship.

On May 24 the Congregational superintendent had the privilege of sharing in the exercises of Dedication Sunday. Upwards of three thousand dollars was easily secured to complete the payments for the work, which as a whole amounted to some fourteen thousand dollars. Congregations filled the enlarged auditorium three times that day, while the Bible School and Endeavor Society had enthusiastic sessions. One feature was a men's community Bible class, meeting in a hall downtown, the enrollment of which has reached one hundred and seventy-five, with the president of the state normal school of the city as teacher. During the day two members were received into the Congregational and one into the Christian church. Rev. L. L. Shaw is still the beloved pastor, and he and the leading folks of both congregations declare that the federation is the best thing they ever did, that they are wholly happy in its continuance and that they believe they have discovered the conditions on which all the churches of the two denominations might just as well come together for finer unity—and larger power in the Master's service.

The opportunities incident to extending the gospel in city and rural fields in these days of shifting population and revolutionary economic changes, are receiving attention in our respective departments of city and rural work. While constructive results are being accomplished, there is room for development beyond that which present expenditure permits.

CONGREGATIONAL CHURCH BUILDING SOCIETY

Here and There

OF late about sixty million dollars a year has been expended upon church building in the United States. This year it is estimated that the outlay will exceed one hundred million dollars. The expenditures upon such structures as St. John the Divine in New York and the Cathedral of SS. Peter and Paul in Washington, sponsored by Episcopalians, figure large in this total. If Congregationalists build

been pushed both by its pastor, Rev. George W. Atkinson, and Dr. J. W. Sutherland, the State Superintendent.

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Fort Meyer is a rapidly-growing little city of about ten thousand on the southwestern coast of Florida and real estate values predict for it a great future. On the property which our Home Missionary worker, Rev. O. T. Anderson, had faith enough to secure for the young church of twenty-six members there is now being erected a building combining space for a church and parsonage. At its last meeting the Executive Committee of the Board of Directors voted a grant to this church to further its enterprise.

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The Universal Conference on Life and Work just closed at Stockholm is to be followed by one on Faith and Order at Lausanne in 1927. It will be the first of its kind in the history of the world. Every Christian communion on the globe, with the exception of the Roman Catholic church, will be represented. Such conferences, although arriving at no opinions which become laws for anybody, are yet powerful agents of Christian union. No one realizing the outstretch of modern Christian effort can fail to sing:

"We thank Thee that Thy church unsleeping,
While earth rolls onward into light;
Through all the world her watch is keeping,
And rests not now by day or night."



CONGREGATIONAL CHURCH, GLENDON, WYOMING

as Presbyterians and Universalists are doing at the national capitol the outlay of the three will be over six and one-half millions.

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This cut of the church at Glendo, Wyoming, suggests the obstacles many a church encounters before its dreams come true. Our church is the only Protestant church in the town and its membership is only fifty. It has been struggling since 1919 to secure a house of worship. The scaffolding and rubbish are now cleared away and the final loan of the Building Society secures to the church a very substantial and useful building.

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Winthrop, Minnesota, is another church rejoicing in the final aid this year given by the Building Society. It now has a church and parsonage property located on the same tract of land, representing a value of twenty thousand dollars.

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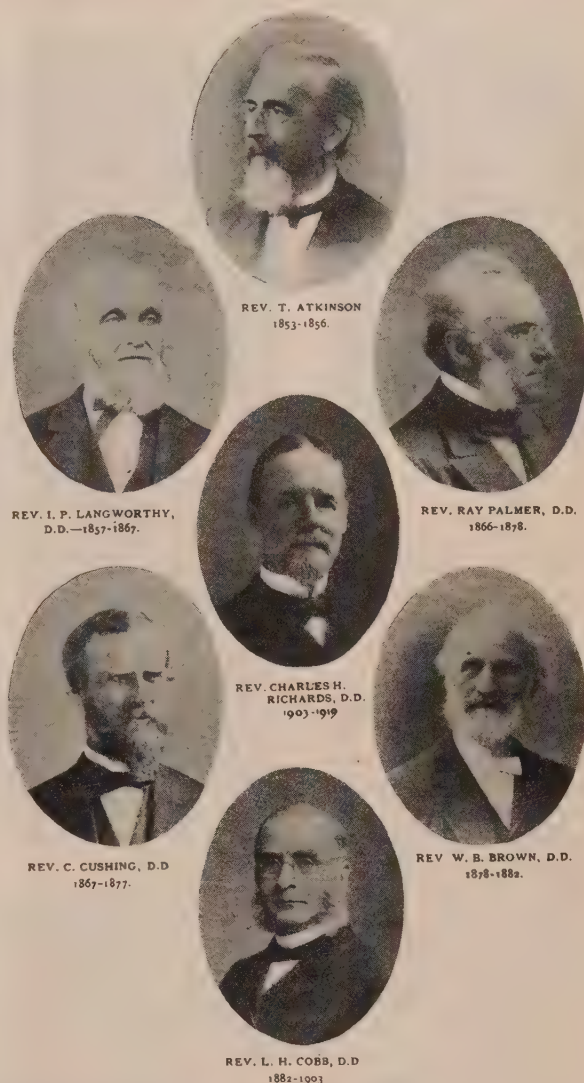
The Graft Memorial Church at Muskegon, Michigan, pictured on these pages represents an outlay of only thirty thousand dollars. Few understand how it could have been erected at so low a cost. It is the result of a forward-looking program in a growing section of that city of forty thousand people and has



THE GRAFT MEMORIAL CHURCH, MUSKEGON, MICHIGAN

The Earlier Leaders

By WILLIAM W. LEETE, D.D., *New England Field Secretary.*



As we are at the time of another meeting of the National Council, the thoughts of those especially interested in the Congregational Church Building Society turn back to that first convention in Albany in 1852, when the need of helping the weaker churches in church erection was first brought to the attention of our constituency. Without detailing the story of the intervening years, we are placing upon our pages this month the faces of the men who early served as leaders of the work which is now of such commanding proportions.

The names are familiar but many of us never saw the men. While the pictures must be small and are in quality none too good, our readers will through them be taken back to a past which, for all who think, is full of meaning. All the deceased presidents and corresponding secretaries of the Society are here pictured and the last to leave are in the center of the groups. At the center of the first group (presidents) appears the face of that wise, strong layman, Dr. Lucien M. Warner, and at the center of the second (sec-

retaries) is that of our greatly beloved Dr. Richards as he looked twenty-five years ago.

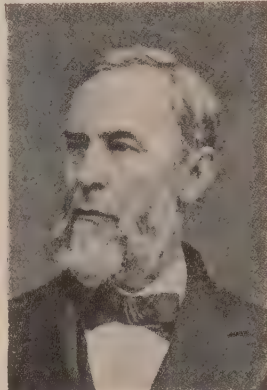
We have no picture of Israel Minor, who for a short time served as treasurer, but Norman A. Calkins, LL.D., and Mr. H. O. Pinneo are here, and they together handled our finances for over forty years. What application and attention to details has been required of treasurers! Whoever charged one of them with being idle and what treasurer ever used a dollar not well accounted for? And yet the thousands cared for by the first was small compared with the hundreds of thousands cared for by Treasurer Charles E. Hope and the still larger sums now guarded by Treasurer Charles H. Baker.

The early presidents of our Society were of stalwart independence. Dr. Leonard W. Bacon, who at the May Festival in Broadway Tabernacle, New York, in 1853 made the motion by which the Congregational churches were ready to undertake the work of church building, would certainly have something to say if he were a delegate to the Council at Washington in this

year of our Lord 1925. The walls of that great auditorium would be made to ring if he with his fingers on certain pages of his "Genesis of the New England Churches" should mount to the platform. The cli-



N. A. CALKINS, LL.D.,
1857-1879



H. O. PINNEO,
1879-1897

mastic Roman sentences of Dr. Richards Salter Storrs and the intense passion of Dr. William M. Taylor mixed with his Scotch common sense would on this occasion make the delegates, even those most confirmed in their own opinions, sit up and take notice.

If these men had lived through the last twenty-five years, would they think as we do on questions to be considered at this National Council? The question is quite a natural one. But we cannot fail to remember that not everybody in their own day agreed with them. For instance, it required many years and much argument to persuade certain pastors and churches that it was wise for Congregationalists to help the weaker churches in securing their material equipments.

There is one thing eminently true of Congregationalists. They have always known how to hear both sides of a question. We might add another thing, they have generally exercised both common sense and Christian charity. When John Robinson intimated that "More light was to break forth from God's Word," so we are told by Professor Williston Walker, he referred, not to questions of doctrine, but to questions of church government. Guidance from that spiritual source, we believe, was given to the leaders of the past; may it be vouchsafed to those who lead us now.

Our Great Givers

And at this anniversary hour, it is fitting that we speak of certain others. They are a select company and their names are none too often mentioned. They are today silent, but most powerful supporters of our work. They are the makers of our Loan Funds.

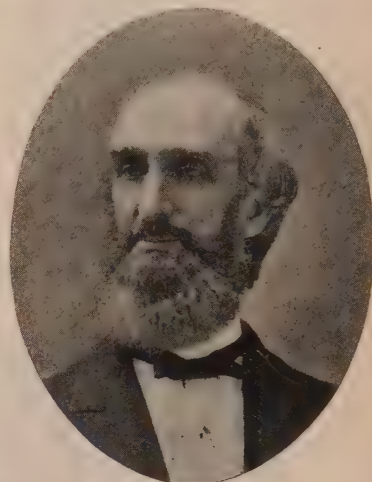
The total receipts for the work of the Building Society in 1924 were five hundred and

sixty thousand, sixteen dollars and twenty-three cents, but only one hundred and ninety-six thousand, two hundred and sixty-four dollars and ninety-five cents of that amount was received from the living; that is, from giving under the apportionment plan. Two hundred and eighty-six thousand, five hundred and sixty-two dollars and twenty-six cents of it came out of interest, dividends and repaid loans that never would have existed except for the gifts of the dead. These gifts, carefully guarded, are in our church and parsonage loan funds. The proceeds of those funds are each year loaned out to needy churches and each year certain amounts are returned to be loaned out again.

How narrow today would be the sphere of our operations if it had not been for the special gifts of those good men and women. There have been scores of them, and their gifts have ranged from fifty to many thousands. But most marked in all the list are three men, whose pictures accompany this article.

Henry C.

Bowen as a member of Plymouth Church, Brooklyn, was a prominent figure in the convention of Albany in 1852. Editor of *The New York Independent* and a keen observer of public affairs, he shaped the phrase, "Our goods but not our principles are for sale." He made his early and later home at Woodstock,

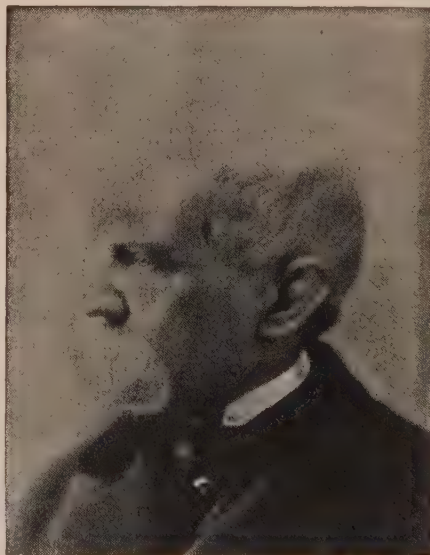


MR. HENRY C. BOWEN

Connecticut, famous for the gathering there every Fourth of July of illustrious political leaders.

For Congregationalists his name has special meaning. His gift of ten thousand dollars on condition that a fund of at least fifty thousand dollars should be immediately raised, secured for us the Albany Fund of sixty-two thousand, forty-one dollars and eighty-three cents and actually launched the whole church building enterprise.

Another epoch in our history was opened by that stout-hearted Congregationalist, Mr. Joseph Henry Stickney of Baltimore. In accordance with his wishes the name "American Congregational Union," under which we were organized, was changed to the present title and in 1892 he left us in his will about three hundred thousand dollars. That splendid gift has been spreading



MR. JOSEPH HENRY STICKNEY

joy to every portion of the land through the last thirty years.

And now we speak of the latest and greatest giver of them all—Deacon Joseph H. Stone of the Trinitarian Congregational Church of North Andover, Massachusetts. He died in 1922 and by the settlement of his estate, the Building Society becomes the recipient of over eight hundred thousand dollars and a like amount goes into the treasury of the Massachusetts Home Missionary Society.

Few, if any, have ever seen a picture of this man, and all Congregationalists will wish to see it. They would also like to know where he lived and in what sphere of life he wrought. The church at Andover held him in highest esteem and he served them as deacon for fifty-four years. His pastor, the Rev. John I. Keedy, and his associates in business as well as in the church, have united in issuing a printed memorial of him. Upon its pages occur such words as these: "A devoted son, an upright citizen, an honest, successful business man, a wise counsellor, a sympathizer with the unfortunate, an earnest, sincere Christian, eager for the spread of righteousness." He was brave, decorous and faithful and he fortified himself in Christian living by prayer, which kept him near to

God. He was a lover of the Bible and for half a century was a teacher in the Sunday School. As a boy, Mr. Stone was studious. From his father he inherited considerable mechanical ability, but circumstances placed him in the counting room. For fifty-three years he was a member and director of the Davis and Furber Machine Company and in that position and through wise investments, he became the possessor of a large estate. While living, he gave freely to the cause of missions and to the local church and community. As a close observer of the past and fully alive to the present, he left the bulk of his property to the work of church extension in America.

Space does not permit that we say more about this man, whom one, in writing of him, has called "the man of duty," but less than this our readers would not wish that we should say.

Thinking of these three men and of the others, who by smaller sums, have reinforced our loan funds, it is for our souls'

good that we record from time to time our feeling of deep gratitude. What a splendid investment these men and women of other days have made. Let us keep their memories green, nor let men of means today refuse the call from God to be likewise leaders in the church of tomorrow.

MR. JOSEPH H. STONE

Webster's Ideal Church

WE print in this number a picture of the First Congregational Church in Middleboro, Massachusetts. Daniel Webster once said of this, "I consider this the ideal of rural church architecture." Few churches have a more graceful and imposing front. The building dates back to 1828 when many of our churches embellished the former Georgian and Colonial simpler style of architecture with some of the finer forms of Grecian art. The Ionic columns in this particular building are evidence of this change but while the building is comparatively modern the church was organized in 1694. At one time the membership of the parish rose to fourteen hundred and it was classed as one of the most influential churches in the denomination. A special gathering was called together at this church on August ninth in remembrance of the past and it was sought to have every pew occupied by some descendant of the original owners. Rev. D. Brewer Eddy, D.D., was preacher on this occasion.



FIRST CONGREGATIONAL CHURCH, MIDDLEBORO, MASSACHUSETTS

Those who once worshiped here, gave more than a spiritual witness. God has "established the work of their hands upon them" for over one hundred years.

A Real Home

SANFORD, Florida, is a good substantial town situated at the head of navigation on the St. Johns River. A fine large agricultural district is adjacent to it rich in fruits especially of the citrus type, and producing great quantities of celery.

Our church was organized there thirty-five years ago but has never had a parsonage. The pastor, Rev. S. C. Kennedy, has been living in rooms fitted up in the old church. What part of the building he did not need was used for general parish purposes. A new day has dawned. The church has discovered that it needs all of the old building for parish purposes. It also sees that it is not honoring to the church to have its minister live in uncomfortable quarters. It has therefore just finished a parsonage, the half-tone of which is here presented. The total cost is seven thousand dollars, the Building Society sharing in it by a loan of twenty-five hundred. The church and community as well as the minister ought to be happy in this fine achievement.



PARSONAGE, CONGREGATIONAL CHURCH,
SANFORD, FLORIDA

Why should not many another church do as good a thing for itself and its minister. We believe a parsonage is an asset for any parish.

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In the Panama Zone

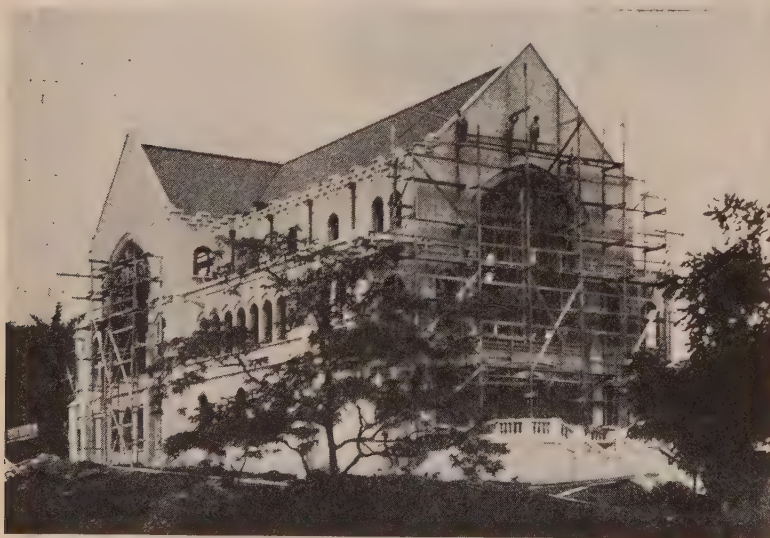
A UNION work is being carried on in the Canal Zone in which eighteen different denominations are having a share. Our Building Society and the Extension Boards of the other interested de-

nominations have appropriated certain sums for the construction of church buildings for use by the Union Church of Panama Canal Zone, said Union Church having assigned its property interests to the Federal

Council in trust for the protection of the Boards.

The church building at Cristobal was completed some time ago and smaller churches at Gatun and Pedro Miguel will be put upon the docket later. Just now work is going on finely on the building at Balboa which on this page is shown in the process of construction. The basement story of this building at Balboa has been in use ten years and cost thirty thousand dollars, the money being secured from general undenominational sources. The denominations above referred to are now united in securing money to complete the superstructure the cost of which will be over one hundred thousand dollars.

The message of churches in the Canal Zone goes around the globe to all sorts and conditions of men.



UNION CHURCH AT BALBOA

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Along the Highways of Religious Freedom

OUR readers have noticed for some time in the literature of the Building Society the promise of a series of lectures on the Shrines of Protestantism. We think it will be of interest for them to know that all of these lectures, with one exception, will be ready for use by November first.

The lectures are designed to give a glimpse of places and personages connected with great events in the life of the church. They begin with the early days of Christianity in Italy and end with the building of

Congregational churches in the New World. The outline of the course is as follows:

Lecture I.

TOPIC:—*Shrines of the Early Faith in Italy.* 54 slides.

This lecture opens with Paul's landing at Puteoli (the modern Pozzuoli), brings him up the Appian Way to Rome and shows some buildings and monuments there on which the eyes of the apostle probably rested. The sufferings and martyrdom of the early Christians are depicted; their faith and life in the

Catacombs is shown by tablets taken from the Catacombs and preserved today with great care. The lecture closes with views of St. Peter's and the Vatican and a statement of the claims of the Roman Catholic Church in contrast with the free faith of the first disciples under democratic rule.

Lecture II.

TOPIC:—*Guardians of the Faith in Ages That Were Dark.* 65 slides.

This lecture touches on events between the fourth and fifteenth centuries. It features the spread of Christianity in Western Europe, while magnifying the conserving and restraining influences of the Hierarchy, it also gives examples of its radical conflict with the state and with the individual conscience. Twelve slides treat of the rise of the Waldenses, their survival in spite of persecutions, and the beauty of the Piedmont valleys where their descendants reside today. Visits are paid to the birthplace of Joan of Arc, and to Clairvaux, the site of St. Bernard's great monastery. Constance and Florence, scenes of the martyrdom of John Huss and Savonarola, with many other noted places, are marked by pictures of much interest.

Lecture III.

TOPIC:—*Martin Luther and the Era of the Reformation.*

This lecture is not yet prepared.

Lecture IV.

TOPIC:—*The Huguenot in His Homeland.* 55 slides.

This lecture deals with the most important and dramatic years in the history of French Protestantism. The characters and places figuring in it are beautifully illustrated, as for instance, Geneva, La Rochelle, Montauban and Southern France. There is full space given to Catherine de Medicis and St. Bartholomew's Day. Henry IV and the Edict of Nantes, Louis XIV and the hunting of Huguenots in the Cevennes Mountains, John Calvin and Admiral Coligny, Margaret of Angouleme, Paul Rabaut, Antoine Court and other Huguenot heroes pass in review. Brief mention is made of the McAll Mission and the condition of Protestant churches in France today. President Gaston Doumergue, who is himself a Huguenot, is pictured with a party of Americans at his summer home at Rambouillet.

Lecture V.

TOPIC:—*The Pilgrim Leaving the Land of His Fathers.* 72 slides.

This lecture describes the Pilgrim and Puritan movement in England. The views presented are of special interest to Congregationalists. The region of

Lincolnshire is visited and pictures shown of Brewster's home and church at Scrooby, of Bradford's church and home at Austerfield, and of Cambridge University. There are views of churches and cathedrals from under the shadow of which our fathers went away. The Pilgrim is followed to Amsterdam, Leyden and the Hague. Pictures are shown of the Street of the Brownists and the house of John Robinson. Embarking at Delfthaven, the Pilgrims are followed as the Mayflower sailed westward, and we see them making the compact at Provincetown and watch their landing at Plymouth.

Lecture VI.

TOPIC:—*The Pilgrim Builder in the New World.*

71 slides.

In this lecture one reads through pictures the story of the Plymouth Colony and is shown the Plymouth

of today. Facts and incidents of the early days are especially brought to light. The exact portrait of Edward Winslow and the more ideal ones of Standish, Brewster, John Alden and Priscilla are shown. We see how they all lived, suffered and succeeded. Memorials reared to them at Provincetown and Plymouth are shown and then the audience is taken to many places in this country where the same spirit of heroism and purpose is mani-



THE APPIAN WAY, ROME

fest in the perpetuation of the free faith, and especially in the building of our fine Congregational houses of worship.

The purpose of this course of lectures is to give a background for the story of our free Congregational faith. The pictures, being finely colored, are appealing to the eye, and it is believed will not only increase the ordinary man's knowledge, but add also to his appreciation of the great value of our heritage and suggest the means by which it must be preserved. These lectures have been prepared by our New England Field Secretary, Dr. Leete, and will be given by him before churches, clubs or associations as far as his time permits, but they are also at the disposal of pastors by asking for them and paying express charges. Duplicate sets are in the Boston and New York offices.

The Building Society's charter is broad and encourages it to go to the expense of preparing these lectures, even if they do not relate in particular to the work of the Building Society. It is expected, however, that in the use of the lectures pastors will speak some word in appreciation of the Building Society under whose auspices they have been prepared.

THE CONGREGATIONAL EDUCATION SOCIETY

What the Education Society Can Do for Your Church

By HERBERT W. GATES

A RECENT caller at the office came with a single question about a problem in his Church School work. One question led to another and as he was departing, he said: "I didn't know how much your society could do for us."

It is possible that others may be helped by a brief summary of the various lines of service which the Education Society is prepared to offer.

First of all, its great aim is to help our churches to realize the central importance of religious education. Eight out of every ten members are brought into the church by this means and after they are in, training is needed to establish them in Christian habits of thought and action. Never was the value of the right kind of education more apparent than in these days of conflict between divergent views of the use of the Bible and of the relative value of doctrinal belief and Christlike living.

Methods and Materials

In the creation of religious educational literature, texts, and courses of study, there exists a fine partnership between the Education and Publishing Societies. The editorial staff of the latter has been greatly strengthened by the addition of specialists in various lines of work, with the result that the recent publications of this society are winning general recognition for merit and practical usefulness.

It has not been the policy of the Publishing Society to turn out courses in quantity to meet each new demand that appears, but rather to study carefully the real needs and to make each new piece of material a real contribution to the existing body of literature.

The recent course for eight-year-olds, "At School With the Great Teacher," by Jeanette E. Perkins, is a fair sample. Here is a book which not only offers a unified course of study for Sundays and week-days, but which was carefully worked out in actual practice, with constant checking up of results before it was published.

The staff of the Education Society cooperates to the limit of its ability with that of the Publishing Society in this creative work. In addition to this, the Education Society secretaries are constantly on the lookout for new material from whatever source, that can be honestly recommended to the leaders in our Church Schools. Not only texts and helps, but plans and methods that have proved successful are gathered up and made known to our leaders.

Work for Children

At a recent conference, attended by secretaries of several different denominations, the choice of author for a projected course for children was being discussed. The name of Miss Danielson was mentioned, whereupon one of those present, a woman of wide experience and not of our denomination, said: "If she can be

persuaded to do it, I have no further suggestion." That fairly well represents the esteem in which Frances Weld Danielson is held as a leader in elementary religious education.

Miss Danielson is editor of *The Pilgrim Elementary Teacher*, which ranks among magazines in this field very much as its editor does among her colleagues. Any school which does not have this rich storehouse of the best methods for beginners, primary and junior work, is missing a great deal. Fortunately, the need can be met by sending one dollar to the Pilgrim Press for a year's subscription to this magazine.

Another testimonial to the value of our material came from a teacher who wrote: "Can you send me forty copies of Miss Danielson's 'How to Judge a Beginner's Department?' I want to use it in connection with a class which I am teaching in a theological seminary and which I simply cannot teach without it."

We are fortunate in having the services of Miss Danielson to direct our elementary work. Through frequent bulletins, she keeps our secretaries informed as to the best methods and materials, and is also frequently consulted by leaders in our Church Schools on special problems through correspondence.

Young People's Work

The young people of today will be the leaders of tomorrow. The Education Society, through the constructive work of Secretary Harry T. Stock, is helping to develop this leadership. Five thousand young people's leaders throughout the country are regularly receiving helpful suggestions for their work.

"Plans and Methods for Congregational Young People" is a forty-two-page manual which outlines a comprehensive and well-organized plan for the young people of the church. It contains, not only hints on methods, but many references to books, texts, discussion material and similar material.

A distinctive feature of this department is its quarterly bulletin of seasonal activities, prepared in multi-graphed form and containing the latest and best suggestions that have been gathered from all over the country for benefit of all. Other special bulletins are issued, in similar form, but dealing with topics of particular interest at the time.

The Optional Discussion Topics prepared by this department have proved a valuable contribution to the work of our young people's societies and other organized groups. Notes and comments on the Senior Christian Endeavor Topics are also prepared and these, with the Optional series, occupy a page in each issue of *The Wellspring*, our Congregational young people's magazine.

In addition to the preparation of these bulletins and topics, the department is constantly doing a large amount of work through correspondence, answering

letters of inquiry on every sort of problem in all sorts of churches and communities.

Another item in this work, of very great importance, is the organized presentation, through addresses, bulletins, and personal letters and interviews, of the opportunities for Christian life service to the young people in our churches and colleges. It is hard to place limits upon the influence thus exerted.

For Men and Women

It is easy to say, and it is frequently said that our hope lies with the children. Undoubtedly our best chance for lasting impressions and lifelong results is here. We must not forget, however, that the children grow up in the kind of homes and the type of society that their parents create. We cannot quite relinquish our efforts to help those who set the present standards to the right ways of thinking and acting about human relations.

Here, again, the Education and Publishing Societies have worked together in the creation of courses of high merit. The Christian Fellowship series, appearing first in the *Adult Bible Class Magazine* and then issued in pamphlet form, have proved just what is needed for many adult classes and discussion groups. One of the most recent of these, "The Teaching Church," by Dr. Winchester and Mr. Shaver is just the thing for the committee on religious education to study as it approaches its task in the church.

Missionary Education

It is the aim of this department to help every church develop a program of world friendship study and service, for all ages and for every department of the church. Its manual, "Principles and Methods of Missionary Education," outlines such a plan and has been the starting point for many church committees.

In the World Service Schools plan opportunity is offered to the Church School to secure monthly programs on missions and, in addition, a variety of activities which enrich the educational work, increase interest and develop leadership for the regular work of the church.

The Church Training Institute, also called the Church School of Missions, has proved to be a particularly effective means of arousing general interest and of reaching the men. Practical suggestions for organizing such schools are given in the pamphlet on this subject which will be sent free on request.

The Leaders' Helps Service brings to leaders of mission study groups suggestions for teaching the interdenominational texts and for programs based upon them. References to other books, pictures, dramatizations, and illustrative material drawn from our Congregational mission fields are included. This service is without charge to all who register with the Department of Missionary Education on cards provided for the purpose.

Here, as in the young people's department, a large part of the work consists of correspondence upon special problems. Inquiries of this sort have increased greatly in volume and with many gratifying evidences of help appreciatively received.

Social Service

Christian ideals are never fully effective until they find expression in the way we live together. If we

really want a warless world, we must Christianize our social contacts and live together as brothers in the relations of employer and employee, citizen by birth and citizen by choice, and all of us citizens who honor the law and obey it.

The Social Service department helps to create such attitudes. It helps our people to know the truth on many issues which are obscured by personal interest and passion. It furnishes material for discussion groups and forums. Its Women's Committee undertakes this service with special reference to the needs of women's groups.

This department, too, has its special literature and conducts a growing correspondence with those in need of special assistance in the churches and Church Schools.

Week-Day and Vacation Schools

No adequate program of religious education can be developed in the scanty time, or under the conditions afforded by the Sunday School alone. We need, not only time, but opportunity for many activities for which the Sunday session does not provide. The Vacation School, with its more frequent contacts between teacher and pupil in daily attendance during a term of weeks, has often accomplished more than a whole year's work in the Sunday School.

Here, too, the secretaries of the Education Society furnish leadership in helping to promote and organize these schools, while the Publishing Society is working on the creation of materials.

It should be noted also that leaders in these week-day and vacation schools are finding good material in the publications of the Missionary Education Movement, the Council of Women for Home Missions, and the Central Committee. Many feel that one of our best opportunities for thoroughgoing missionary education lies in this field.

Leadership Training

Some of the developments in this field were noted in last month's issue of *THE AMERICAN MISSIONARY*. It is perfectly evident that success in the use of the best methods or materials depends largely upon those who use them. The main problem that now confronts us is that of a better trained leadership.

The Education Society greatly needs a department of leadership training, with a full-time secretary. Some of the plans that are formulated must await the time when this shall become possible. But, even now, an extensive service is being rendered through the suggestion of courses and texts for training classes, correspondence study, and cooperation in the community schools and summer conferences under Congregational auspices and also in those of the International Council of Religious Education.

Rev. Erwin L. Shaver has been appointed by the Directors of the Education Society as Director of this work for the present, and he will be glad to advise those who need help.

It has been the purpose of this rapid survey to touch mainly on those points which most closely concern the work of the local church. Nothing has been said of the work for the twenty thousand young people in tax-supported schools through university pastors, or of the financial aid given to young men or women preparing for Christian life service, nor of the summer confer-

ences in which, this past summer, over four thousand young people have received inspiration and training for more effective work in their home societies, schools, and churches.

Field Work

We must add a word with reference to the work of the Field Secretary and the service which he is prepared to render and is rendering.

The Field Secretary is the agent of the Society in carrying its service to the churches. It is a large undertaking. We have eight of these men, trying to serve the entire country, with the exception of the few states which have their own secretaries of religious

education. Some of them have five to eight states in their districts. But even under these handicaps and with utterly inadequate facilities and office help because of lack of funds, these men are doing a splendid piece of constructive work. They are particularly at the service of state and association committees, advising and sharing in the organization of educational work. To the limit of their time and strength they are also ready to serve the local church where requested and to help it take full advantage of the resources sketched in this article, to the end that our children and youth together with their elders may have the best possible training in the ways that make for righteousness and the establishment of the Kingdom of our Christ.

Community Service Under The Congregational Home Missionary Society

The following sketch was prepared by a class of girls in the Senior Department of the Second Church, Dorchester, Massachusetts, following a talk given by a member of the school, Miss Lorna Townsend, with reference to her experiences in Student Summer Service. The experiences related in the dramatization are true to life.

SCENE.

A room in the community house, with chairs, tables, book-case, and so forth. Among the books in the case is an encyclopedia.

TIME: After school.

CHARACTERS.

Miss Leonard, a missionary
Ray, a school boy

Mrs. Peacock
Bill, Joe, Jim, and Bob, Boy Scouts.

Mrs. Turner

Miss Leonard enters with student's bag containing books, paper and pencil. Takes out pad and pencil and sits down at table to write.

MISS LEONARD: I've had such a busy day, I haven't had time to finish that sermon for Sunday. Perhaps now I can get a few minutes to think about it before school is out. (*Knock at door.*) Come in. (*Goes on writing.*)

(*Enter Ray with books and cap in hand.*)

MISS LEONARD (*looking up*): Hello, Ray, what can I do for you?

RAY: I just came to return these books and to see if you have anything else I can read.

MISS LEONARD: Yes, look over those. (*Points to bookcase.*)

RAY (*Glancing over the titles of books*): I've read all of these twice. Should I begin the third time?

MISS LEONARD: Well, Ray, I'm afraid I haven't anything new for you. I expect some from the folks at home pretty soon.

RAY (*Looking over the books again*): What's this here? Can't I read this? (*Takes out volume of encyclopedia.*)

MISS LEONARD: Why, that's an encyclopedia. You wouldn't find that very interesting.

RAY: May I take it home and look at it, just the same?

MISS LEONARD: Why, yes, Ray, if you really want to.

RAY (*Taking encyclopedia and going out*): Thanks, I'll bring it back after I've read it through.

MISS LEONARD: Good-bye, Ray. I hope you'll find something there to interest you.

MISS LEONARD (*to herself*): That boy has read all

the books we have here and wants more. I do wish that box of books that my church at home promised would come. (*Starts writing again when there is another knock at the door.*) Come in.

(*Enter a stout lady, wearing a large apron and carrying a mixing bowl and spoon.*)

MRS. TURNER: Oh, Miss Leonard, I come to see if you could help me out with this pie. I heerd ye tell of the pies you made in the North, and I reckoned as how I could make one for my man. Now I don't know what to do next.

MISS LEONARD: What have you put in so far?

MRS. TURNER: I forget. Look at it and see if you can tell. (*Hands bowl to Miss Leonard.*)

MISS LEONARD: I'm afraid I can't. The best thing to do is to start over again. You take a cup and a half of flour, half a teaspoonful of salt, one teaspoonful of baking powder, and mix them together. Then work in half a cup of lard. Then add enough cold water to make a stiff dough.

MRS. TURNER: Thanks. I remember what you said to do after that. I hope my man will like it. Good-bye.

MISS LEONARD: Good-bye. Let me know if Mr. Turner does like it. (*Looks in bag for notebook.*) I must have left my notebook upstairs and I will have to get it before I go any farther. (*Starts out of the door and bumps into a woman with a baby in her arms. Miss Leonard steps back to let the woman enter.*)

MRS. PEACOCK: Oh, Miss Leonard, my baby is so sick and I'm so frightened, I don't know what to do. I reckoned as how you could help the poor thing.

MISS LEONARD: I don't know. Perhaps I can, but

tell me first what you have done for her.

MRS. PEACOCK: I've tried all the teas I know of, but nothing seems to help her.

MISS LEONARD (*looking at baby closely*): Looks like chicken-pox to me and you won't have to worry about that. Come with me and I'll get you some medicine for her and tell you just what to do.

(*Goes out, followed by Mrs. Peacock.*)

(*Enter group of Boy Scouts, talking among themselves.*)

LEADER OF GROUP (*calls*): Miss Leonard! (*No response.*) I wonder where she is. Hope she isn't gone for long. Sit down, fellers, and let's talk about it.

BOB: Say, boys, what'll we do to try her out?

JIM: Take her on a hike.

BILL: I hope she'll take it. If she doesn't, who can we ask?

JOE: I dunno. We've asked all the men we can think of, so I guess we'll just have to give it up.

JIM: We just can't give it up. There must be someone who'll go with us.

(*Miss Leonard is heard coming.*)

BOB: Here she comes now. All be quiet so she'll be surprised to see us.

(*Miss Leonard enters; boys rise.*)

BILL: We thought you'd gone for the rest of the day, Miss Leonard. We've been waiting a long time.

MISS LEONARD: Why, I haven't been gone very long, boys. I went to get some medicine for a sick baby. What's on your minds, boys?

BOYS: We want you for our Scout leader.

MISS LEONARD: Oh, my goodness! You don't want a woman for your leader!

BOYS: Yep! We want you.

MISS LEONARD: You should have a man for that.

JOE: We've asked all the men we kin think of, and if you don't help us we'll have to give the Scouts up. Won't you do it?

MISS LEONARD: Well, I might try, but I never heard of a woman leading a boys' troop before.

JIM: We'll try you out on a hike. Will you go with us tomorrow morning?

MISS LEONARD: Yes.

BOYS (*each saying a different word*): Fine! Great! Good!

BOB: Be ready early. I reckon we'll start by four o'clock.

(*They move toward the door.*)

BILL: Good-bye. See you tomorrow at four sharp. Don't forget to bring your lunch, and a good big one too. We may be gone a day and we may be gone a week.

(*Exit boys.*)

MISS LEONARD: What will the folks at home say when they hear I'm a Boy Scout leader? But we can't lose those boys. I do wish another missionary would come down here—there's surely work enough for another. (*Pauses and looks down at her watch.*) Here it is time for supper and I haven't finished that sermon. After that it will be time for the Junior Mission Band to meet. Well—I've helped some of these folks today, even if it has been rather different from the way I planned it.

A Prophetic Vision

THE formulation of definite aims in religious education, as in all education, is of the highest importance. Happy the Church School or the college that holds before it worthy aims, so expressed as to become a real guide to policy and action.

The *Grinnell College Bulletin* for September states the aim of that institution, as expressed in its charter, to be:—"to promote the general interests of education and to qualify young people for the different professions and for the honorable discharge of the various duties of life."

Commenting upon this statement, the editor says of the founders of Grinnell: "They were careful not to commit the future college to any doctrine or theory of education that might embarrass its future, no matter how fundamental it may have appeared to them. It was their plain intent to leave the new institution un-

hampered so that it might serve the purposes of education and citizenship according to the needs of generations which they would never see.

"They planted an institution rather than a monument—a prophecy and not a milestone. They founded a laboratory in which young people might test themselves, rather than a museum in which they might venerate the traditions of their elders."

This is a remarkable tribute, a fine spirit. Every word of it might apply with equal force to the policy that should prevail in the religious education of children and youth. In fact, we commend this as a profitable exercise to our Church School leaders, to draw up a statement of the aims and object of the Church School, in words that shall apply directly to them and breathe the same spirit as those above quoted from a Christian college.

Finances

Contributions: Sept. 1925	\$4,872.
" Sept. 1924	4,433.
Gain	439.
June-Sept. 1925 ...	\$49,453.
June-Sept. 1924 ...	47,810.
Gain	1,643.

Legacies Received: 1925	\$3,397.44
" " 1924	5,565.87
Decrease	2,168.43

The slight gain in contributions has been more than offset by decrease in legacies paid during these first four months. Meanwhile, opportunities and calls for service increase.

SUNDAY SCHOOL EXTENSION SOCIETY

A Summer in Arizona

By DURBIN CLYDE SCHEIBE

The writer is a junior in Pomona College and a member of the S. S. S. Group for 1925. He is one of forty-three sons and daughters of the parsonage commissioned for service during the past five summers.

TOMBSTONE, the center of the parish to which I was appointed for Student Summer Service '25, is the county seat of Cochise County and has a population of about twelve hundred, approximately forty percent of which are Mexicans. For many years it was noted for its silver mines, though at the present time there is comparatively little mining being done.

There are three churches in town, Roman Catholic, Episcopal and Congregational. The first-named ministers largely to the Mexican element; the second, with a non-resident rector, has a Sunday evening service only. Thus the Congregational church is called upon to minister to the people of every Protestant denomination. Aside from the children and young people who have united with the church during the past two years, there is not a single original Congregationalist. The church has a membership of about one hundred, and the Sunday school enrollment is ninety-five. The people manifest a real community spirit, and the church is the center of most of the activities of the town.

There is little recreation provided for children apart from what the church furnishes. A moving picture show three times a week and a swimming pool is all that the community provides. The opening of a Daily Vacation Bible School meant a great deal under such circumstances. Ninety-two were enrolled, comprising Mexicans, Chinese, Italians and Americans, ten of whom were Roman Catholic.

The school had three departments. The public school does not provide a kindergarten, and so that feature was much appreciated and enjoyed. The junior department was composed of twenty-four boys and

five girls, and was a lively bunch. The intermediates formed a strong group, and with them we really accomplished the most. The handwork was new to the children as they receive no instruction in either manual training or domestic science in the grammar grades. The pastor taught manual training, one of the three young lady teachers took charge of domestic science, the other two directed the kindergarten, while the S. S. S. worker supervised the play hours and conducted the class work for the two older groups, using the "Junior Citizen" as the text book.

We had the enthusiastic support of the citizens, a number of whom provided a treat each day, which was served at the recess period. The swimming pool was opened to the pupils one afternoon each week and the proprietor of the moving picture house entertained the entire D. V. B. S. one evening.

The public was invited to attend the school picnic and participate in the sports and share in the dinner. The closing night was the big event, and many people were in the church for the first time in years. The exhibit showed hard work and the keen interest of the students. The missionary play entitled "The Girl Who Fell Through the Earth," presented by the older group, was enjoyed and carried a



DURBIN CLYDE SCHEIBE

real message. Refreshments were prepared and served by the domestic science girls.

During the remaining weeks of the summer I met these boys and girls in group gatherings which proved to be well worth while. For the entire summer during the absence of the Boy Scout master, of the Tombstone troop, I was appointed to act in that capacity. The program consisted of weekly meetings at which I gave a character talk and then led in some form of



REV. OTTO J. SCHEIBE

sports. At other times we would go swimming and on one occasion took an overnight hike.

The young people of the town were interested in dramatics, so we chose the "Cross Roads Meetin' House" as our play. Many enjoyable rehearsals were held and the play was a gréat success, the high school auditorium being crowded with an appreciative audience. The tennis court and swimming pool were meeting places where we enjoyed sports and good fellowship.

The most interesting and profitable service of the summer was the second Daily Vacation Bible School, conducted at the little settlement of Fairbank, a railroad point of about one hundred people, two-thirds of whom are Mexicans working on the section. Our program was especially appreciated, as there is nothing there except a railroad station, post office and general store.

The seven American children, of course, were eager for the opportunity, but it was necessary to win the confidence and convince the Mexican Roman Catholic element that we had something for them that

used from the "Junior Citizen," and many Bible stories told to children who had never heard them before. The play period was also very popular. The enrollment reached twenty-five, the American friends furnished a treat each day, and the closing event was participated in by the entire community.

Following the work of the summer, the pastor of the Tombstone church will meet the children of Fairbank once a week at the close of school, and have a story and handwork period. In this way it will be possible to reach all the children, instead of the few who might be gathered for a Sunday School. Furthermore, the people of Fairbank are going to arrange to take as many of the children as they can interest to the Sunday School at Tombstone, only nine miles away.

During the absence of the Sunday School superintendent for four weeks, I acted in that capacity. This gave me an opportunity to try out some new things which I had learned in Pomona College, and Sunday School plans used in the Pomona church. Each Sunday I took an active part in the morning service of



"FEED" AND FUN IN FAIRBANKS

was not antagonistic to their religion. My personal knowledge of the people and their language was a help. The little one-room typical rural schoolhouse was our meeting place. The handwork was a great treat to the children. The boys went wild over the manual training, and the girls took great pains with their scrap books and paper bead-making. Such lessons as were practical for such a mixed group were

worship, and on the first Sunday in September supplied the pulpit in the morning and conducted the evening service, a special feature of which was the pageant the Sunday School children had prepared.

The personal work of a parish appeals to me and I feel that the experience of the entire summer has been invaluable, as it has helped me to definitely decide on the ministry as my life work.

THE message of Durbin Clyde Scheibe is representative of the service of fifty Congregational College Young People commissioned during the summer of 1925. This marks the fifth year of such work. It evidences the fact that we have a Youth Movement in progress which represents Christian purpose, loyalty of service and splendid achievement.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

The Asbury Memorial

Washington, D. C.



The Ministerial Boards of the Congregational Churches Safeguard the Spiritual
Pioneers of Yesterday and of Tomorrow

A Minister Doctor

REV. J. FRANK LOCKE, M.D., now of Vineland, New Jersey, enlisted in the Civil War at eighteen with his father and four brothers. The other brothers were either killed or badly crippled in the service. After two years of helplessness Dr. Locke took academic and theological courses and also studied medicine.

He was a pioneer minister and doctor in Minnesota, where he spent thirty-five years. At times he was the only minister or physician in a whole county. He ranged over this wide and wooded territory answering

the call of need from the early settlers or from the cabin of the lonely lumberman whose leg had been fractured by a falling tree. He organized nine churches, built seven meeting-houses, putting one thousand dollars of his own money into them. He was pastor of them all on a meager salary. He carried on this cure of souls and bodies for almost half a century.

He says that among those who helped him most were faithful horses that made his ministry possible in the unsettled regions of Minnesota. He has written the following story of one of these.

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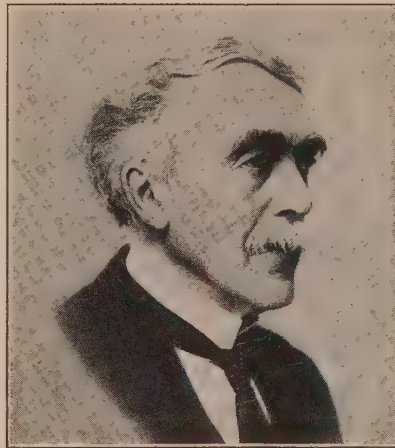
Diamond, a Missionary Horse

By DR. J. FRANK LOCKE, Vineland, New Jersey

DIAMOND was purchased of a Minneapolis policeman. I never saw her until I entered a box car at Little Falls. Diamond was a Hamiltonian weighing about one thousand pounds, light bay in color and a beauty. I knew she had been in that box car twenty hours, and I went to her with a pail of cold water, a good measure of oats, and, of course, some loaf sugar. After her refreshments we had a real heart-to-heart talk and came out from the car pals, and the confidence and love between us was never broken. A missionary never had a truer or more helpful associate and co-worker. I found when I removed her blanket in the box car that she had just been clipped and was of a pure shining mouse color. That resulted in a good laugh the next morning. I was called to see William Rhoda, at Swanville, who was ill. As I drove up to the door I heard his little girl shout, "Oh, Mamma, come and look! Dr. Locke has had his horse varnished." Diamond certainly did shine.

In about a week, Diamond was put to a test that established her forever in my confidence and admiration. I was called to Parker. I knew it to be ten miles over a terrible road and the last half mile over a rough, shaking log corduroy over a quaking swamp. To go off the corduroy meant going out of sight, probably forever, and I wondered why Daniel didn't mention it in his descriptions of "abomination of desolation." I said, "Come," to Diamond, went ahead and she followed as daintily as a modern woman in silks. The messenger who came for me did not return with me, but I was told to go a half mile beyond Elrods, then turn to the right and go two and a half miles straight southeast and I would find the house where I was needed. I followed directions though there wasn't even a trail. When I judged that I was within two miles of the house sought, I came to a creek or river, eight or ten feet wide, very deep and no bridge.

There was no house in sight and I might as well have called for help in the Desert of Sahara. I put my medical and surgical cases in my pockets, and I hope a Testament, but am not sure of that; then I unharnessed Diamond all but the bridle, led her down to the bank, pointed across and had a moment of serious talk. Then I went back four or five rods, cut a twig for a whip, mounted Diamond and started on a whirlwind run for the river; and how the gallant horse did run! Nearing the bank, I pulled her head well up and applied the whip. She sailed over the creek like a bird, but striking soft ground on the far side, sank to her sides, and stopped with "great suddenness and dispatch." I did not stop, however—I kept straight on. Don't know how far I went, but came down in some nice high grass. Looking back I saw that Diamond had extricated herself, and as she answered my call and came to me, saw with delight that



REV. J. FRANK LOCKE, M.D.

she was uninjured, like myself. Remounting, we went on and soon found the sought-for house. It was then nearly dark.

By midnight the patient.—I forget whether it was hysterics or spiritual trouble,—was sleeping quietly. The house was a one-room log cabin. I was told that I would find a bed in the loft. I found a pole bed with a "grass feather bed." The next morning we were shown how to avoid the river leap and arrived safely home. But what a profound admiration and confidence I had in Diamond ever after! Gentle, swift, courageous—she was an ideal home missionary helper. For ten years we worked together, and then as old age came on she was retired on a pension. I paid it myself, for in those days there was no glorious Board of Ministerial Relief to help care for veterans.

Dear, dear Diamond! I hope that somewhere in the Great Beyond she will hear my voice and come to me with a joyous neigh of recognition and that I'll have heavenly sugar in my pocket for her.

How Many Pledges Are Only Scraps of Paper?

HOW slowly the arrow has been moving in the last six months! The chart shows a gain of but little more than \$30,000 in that period. In September only about \$5,000 came in when more than \$800,000 in unpaid pledges is on the books. All of these are overdue.

From some we have word that, while delay is inevitable, final payment will be made. We know of many instances where disaster makes payment out of the question. For this and other causes \$309,074 has been canceled in addition to these unpaid pledges.

How about the rest? Of this \$800,000 in unpaid subscriptions approximately \$350,000 represents subscribers from whom in six years nothing has been heard, in spite of many statements, personal letters and interviews. Others who began payment have stopped. Why this lessened stream?

Some mean to pay but carelessly put it off. They assume that it makes no difference if only they pay in the end. One deacon whom our representative found shaving before church Sunday morning said casually, "Why, I have not forgotten you. I have your statements right here." Then he drew from his pocket a letter two years old, with the envelope almost worn off, to show that he had not lost sight of his obligation. He had lost sight of the fact that through delays like his the Pilgrim Memorial Fund last year alone lost \$50,000 of income.

Another man had made no payment on a pledge of \$250, when a secretary called. He said as he wrote a check for \$50: "I suppose I have not paid anything because nobody came for the money." He had received six statements and letters, but assumed that a personal call would be made on subscribers, not once, but every year, in order to collect their annual payments. He did not realize that the cost of making these calls on 100,000 subscribers scattered over the whole country would have consumed a large portion of the fund itself. He said when this call was made that he would now clear the pledge up in quarterly payments if statements were sent then, but no reply came to subsequent statements sent.

Some do not hesitate to switch their pledge from the Pilgrim Fund to some other benevolence. One writes: "The money set aside for this purpose has been used for the local church." Is the discharge of a signed pledge optional with the giver? The Annuity Fund is doing business on the assumption that pledges made are to be discharged in good faith. A pledge once made to any benevolent object must take precedence over all later pledges until it is discharged.

The Annuity Fund for Congregational Ministers is now a great enterprise. It has nearly 2,100 members, and is founded on the Pilgrim Memorial Fund. Too much hangs on these pledges to permit treating them lightly. Every dollar is called for.

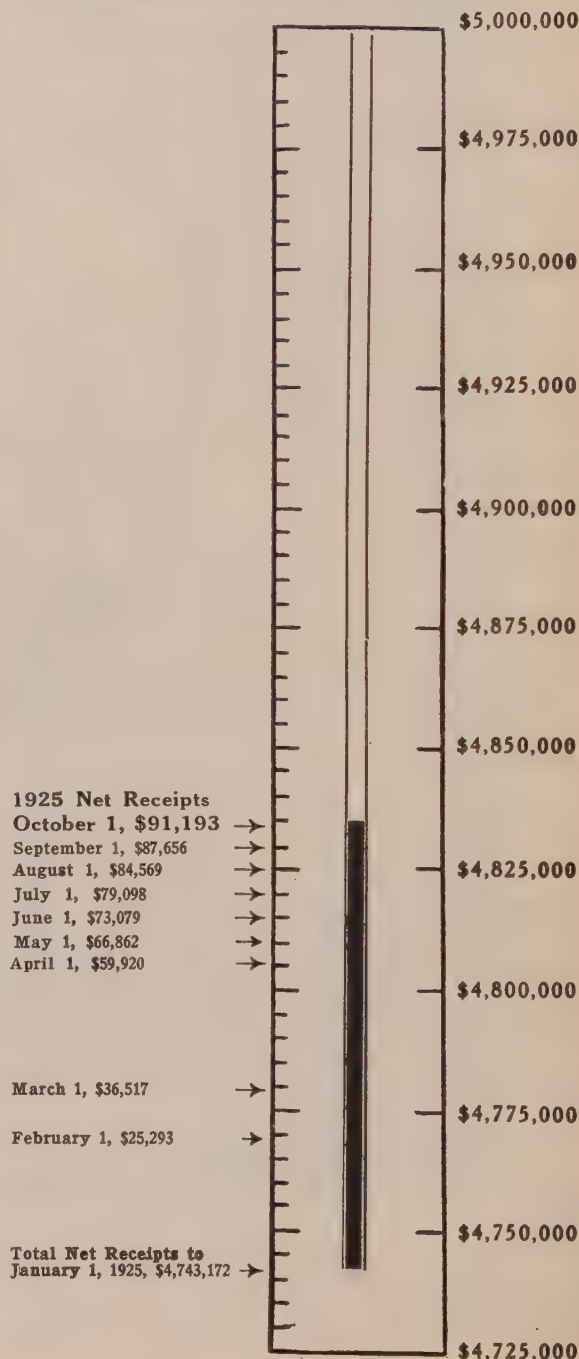
Over against those on whom pledges rest easily are others who have been through hard business years when all resources were taxed to keep business going, and yet have worked at their Pilgrim pledge as at their business. One who was for years unable to make payment on a large subscription recently sent a check that reached into the hundreds with an invitation to

have a reminder in another month. He promptly responded to this with another large check.

A man who experienced serious reverses borrowed money to meet his pledge. Where there is loyalty like this, the money comes in.

Is your pledge met? If not, will you not pay it now, or write when we may expect payment?

Pilgrim Memorial Fund Minimum Objective, \$5,000,000



To Ministers

MANY of you will read these words while attending the National Council at Washington.

If you have not yet accepted the privileges offered you by the fellowship for the protection of your age or disability through the Annuity Fund for Congregational Ministers, do not fail to call at the Consultation Room in the Exhibit Hall and secure exact data as to what membership would produce for you. Trust to no rumors or casual opinions. Get the facts.

Many are surprised at the result of direct inquiry. Obstacles are proved to be like the chained lions on the pilgrim's way. Difficulties that seem prohibitive are found to be chiefly in the imagination. Whether you are young or old, whether your income is large or small, call and see how wonderfully the Fund is adapted to meet the needs of all sorts and conditions of men.

Delay means inevitable loss. Act now. The Actuary will be there on certain days. Secretaries and

other members of the force will be on hand at all times to serve you. At Springfield 114 men secured data and a large proportion of them entered the Fund.

Remember that already nearly 2,100 ministers have united with the Fund; that assets, including the Pilgrim Memorial Fund, are more than \$7,000,000; that results are as certain as sound finance and the principles of scientific, modern pension systems can make them.

Be sure also, whether you are a member of the Fund or not, to hear the exhibit of progress Monday morning, October 26, when the Ministerial Boards have their hour. Important charts will be presented and addresses will be made by the secretaries and the Actuary and by Dr. Clarence Hall Wilson of New Jersey, "Maintaining the Standards of the Ministry," and Mr. Clarence S. Pellet of Illinois, "Safeguarding the Ministry."



To Trustees and Other Church Officials

The Annuity Fund has just printed the eighth edition of its booklet "An Honor Roll of Churches." Have you ever seen a copy? Is the name of your church in it? Call at the exhibit room of the Annuity Fund and

ask for a copy. It will interest you and will show you how you can help to bring peace of mind to your minister and to influence other churches to do the same for theirs. We shall hope to see you.



From Pensioners of the Board of Relief

THE comfort of not being forgotten.—"Of course the check will help buy something to eat and something to wear, pay the doctor's bill, and so forth, but the letter is an expression of loving regard which we can never forget. Just at the crucial time in the minister's life when he must say, 'Well, I am too old, the churches do not want me,' a letter came twelve years ago to assure me of the churches' helpfulness in a practical way. Since then never a quarter has passed but has visualized the renewal of that pledge. We thank God and the churches for these tokens of loving fellowship."

Close figuring.—"I cannot bring myself to apply for an increase of allowance, feeling that there may be those who need it more than I. My resources are exceedingly small, but I think I can make it. Just at present my son can help me to the extent only of two dollars a week but with that, a little interest money, the Ministerial Relief grant, and my little home, if misfortune does not come to me, I can manage, I think. For twenty years, when educating my children, I packed oranges and lemons. These long years of standing eight, nine and ten hours a day brought troubles which make it impossible to do

that work any more."

Floored at the end.—"We had never anticipated calling for help. Somehow I had thought that, serving almost without a loss of time so many years, I could go on till the call to come home. But the last two years have floored me and left my wife in nearly the same condition."

"Two Lame Ducks."—The winter's storms have been hard on both my wife with her broken hip and myself with the festive arthritis. We hope as the spring opens and the storms give place to summer that we will be more comfortable. One of our friends has dubbed us 'two lame ducks,' and there is surely a pair of us."

Glad that the Church thought as much of its servants as did the railroad.—"Our dear little mother went home on the first day of summer, June 1, 1925. I do not know which my mother appreciated the more, the check or the beautiful letter that always came with it. She so appreciated the fact that the church to which she and my father had devoted their lives was willing and anxious to do something for them in their later years—thought as much of its servants as did the railroad."

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to the Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum ofdollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to the Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum ofdollars, for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation of the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum ofdollars to become part of the Pilgrim Memorial Fund.

WOMAN'S HOME MISSIONARY FEDERATION

Congregational Women and International Good Will

CONGREGATIONAL women believe in the efficacy of prayer, in the great spiritual realities; and at this moment of time the Federation is drawing attention to the privilege and obligation of all Christians to pray for the spiritual union of mankind. Our mission study programs, our benevolent activities, our missionary programs, are means of education, preparing our minds and hearts for the participation of the Christian church in the upbuilding of the Kingdom of God. To this end, let us pray for The Divine Alliance of Nations.

Prayer

"Eternal God, Father of All Souls,
Grant unto us such clear vision of the sin of war
That we may earnestly seek that cooperation between nations
Which alone can make war impossible.

"As man, by his inventions, has made the whole world into one neighborhood,
Grant that he may, by his cooperation, make the whole world into one brotherhood.

"Help us to break down all race prejudice;
Stay the greed of those who profit by war, and
The ambitions of those who seek an imperialistic conquest drenched in blood.

"Guide all statesmen to seek a just basis
For international action in the interests of peace;
Arouse in the whole body of the people an adventurous willingness,

"As they sacrificed greatly for war,
So, also, for international good will,
To dare bravely, think wisely, decide resolutely,
And to achieve triumphantly. Amen."



Christian Citizenship Program

WE WISH that all good things could come at once, but history is not made that way. A warless world is something to which all lovers of God and man are looking forward with longing eyes. There is a time and tide in all things and this fall, Americans may, if they will, find their way toward world peace. Within a few weeks, the World Court will come before Congress and its discussions

and decisions will reflect public opinion. We women in Congregational churches can do something to shape this opinion. Are we informed, ourselves, about the Court? Do we believe in it and if so, are we trying to influence those about us to do their part? It is hoped by the Federation that all women's societies will give themselves this fall wholeheartedly to definite work for world peace.

Scripture: Luke 7:18-24. Read by the Leader.

1. Eight-minute paper on Opium.

a: World Question.

b: National Question.

79,482 pounds imported in 1924 at \$397,665.

95,055 pounds imported in 1925 at \$805,777.

References: 1. Department of Commerce, Washington.

2. World Peace Foundation, 40 Mt. Vernon Street, Boston, Massachusetts. Pamphlet: "The International Opium Conference."

3. Federal Council of Churches, Social Service Department, 287 Fourth Avenue, New York City.

Hymn: "The City," by Frank Mason North.

2. What the League of Nations is Doing for World Health.

References: League of Nations News, 6 East Thirty-ninth Street, New York City.

Federal Council of Churches, Social Service Department, 289 Fourth Avenue, New York City.

Read in concert the first five verses of the Twenty-second chapter of the Revelation.



Program Topic—November

The Land of Azure Skies

Hymn of Thanksgiving: "For the Beauty of the Earth."

Tune, Dix; stanzas 1, 2 and 4.

Scripture: Luke 10:30-37.

Prayer: More love in hearts of women. Specific prayer for individual missionaries among the Mexicans.

Solo: Spanish song.

Business:

Hymn: "Christ for the World We Sing." Tune, Italian Hymn.

Program: Our Mexican Neighbor:

1. Who is she?

Where did she come from and why?

Where is she living in the United States?

2. Social conditions.

Housing, health, morals, religion.

3. What are Congregational women doing to improve conditions through their churches, schools, community service?

Silent Prayer for New Mexican Women and Children.

Hymn: "O Beautiful for Spacious Skies."

The demonstration, "A Visit to Juanito Land," may be used instead of program.

The Study Book, "From Over the Border," will provide material for talks. Price fifty cents per copy.

Leaflets: *The Land of Azure Skies; A Ranger in God's Preserve; Three Decades on the Border; A Visit to Juanito Land*, and letters from missionaries will be furnished by The Bureau of Woman's Work, The American Missionary Association, 287 Fourth Avenue, New York.

Go Forward

THE following stirring poem is quoted from the thirty-fifth annual report of the Woman's Home Missionary Union, which in itself is the most compact and informing report which comes to the Federation office. In an eight-page folder which could be mailed in an envelope six and one-half by three and one-half inches, are reported all matters of vital interest to the Union, including treasurer's report and list of officers, plan of work, messages from state officers, advertisement of mission study text books and news from the field—an outstanding example of efficiency and economy. Congratulations to Indiana Union!

"Is this the time, O Church of Christ, to sound Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?"

No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come, for such a time
The earth with all its fullness is the Lord's.
Great things attempt for him, great things expect
Whose love imperial is, whose power sublime!"

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Missionary Methods

Posters

By MAUDE E. BRADLEY

ARE missionary meetings poorly attended in your church? Is interest lacking? We recommend a good dose of publicity stunts in the shape of up-to-the-minute missionary posters.

Materials needed: Cardboard in bright colors, Higgins India Ink, in black and all colors, twenty-five cents a bottle; Speedball lettering pens or brushes, pictures cut from magazines, catalogues, and so forth.

Suggestions

Paste a picture of the baby or boy Jesus on cardboard and letter:

Send Word of the Christ Child
to the
Children of the Whole World
by
STUDYING ABOUT } MISSIONS
GIVING TO
PRAYING FOR

Cut a large magnet from red paper and paste in center of card. Print:

Respond to the Magnet of Mission Study.
Join a Class in Our School of Missions.

✽ ✽

OUR AIM FOR THIS CHURCH

For
MISSION STUDY All
Ages

FIND YOUR
PLACE
AND
ENROLL

{ Cradle Roll
Mission Band
Jr. C. E.
Sr. C. E.
Y. W. Society
Church School
Women's Society
Church School of
Missions

Use these posters to inspire the interest of the whole church in our Kingdom-building task.

The Thank-Offering

By MRS. H. L. WILTON

NOVEMBER is the month when our minds naturally turn to the thought of personal blessings. We name them over, one by one. They have been expressed in our lives in manifold ways. Have we always remembered to render thanks for them by bringing "our gifts to the altar?"

A goodly number of the State Unions have already appointed a secretary to stimulate the Thank-offering. Cannot this number be increased until every Union is so organized?

In churches where no society exists, the women are often willing and glad to use the Thank-offering boxes.

It would greatly assist the state secretary if in each district association a woman be appointed to cooperate with her in promoting interest and gifts for the Thank-offering.

The churches have come to recognize the appor-

tionment as a definite financial obligation. The Thank-offering is not that; but it is the gift of a thankful child to a loving father for daily mercies received. "It is an offering in which the gift and the giver are closely bound together."

As has been stated elsewhere, where necessary, this gift may be applied on the apportionment; but the Federation has suggested a special object in each of the homeland societies to which our gifts may be sent. Each state or auxiliary may choose such of these objects as they wish. The need in each is great and frequently immediate. Let us bear in mind that the Thank-offering represents the thankfulness of our women, and as such, let us make it as generous as possible, remembering the work to which we have pledged loyalty and devotion and the workers who are so bravely filling our places on the constantly advancing frontiers.

THE FOUNDATION FOR EDUCATION

The Congregational Foundation for Education

ESTABLISHED by the National Council to make available to the colleges the resources of the denomination in fellowship and money," is a statement concerning the Congregational Foundation for Education that appeared weekly in our church paper throughout the biennial period ending June 30, 1925. During that time, the Foundation was on the apportionment only eighteen months, so that denominational resources in money have not poured in upon our colleges in an overwhelming stream. There is much to be desired in the matter of church support for our institutions.

During 1924-1925, the Foundation received for its work approximately \$62,500. Nearly \$40,000 of this total was used for the support of our various educational institutions. An amount totalling more than \$5,000, was spent for support of the Commission on Missions, The Council of Church Boards of Education, National Council, THE AMERICAN MISSIONARY, The Woman's Home Missionary Federation, and *The Congregationalist*. A bank loan of \$5,000 was also cancelled during the year so that expenditures for field work, publicity, office maintenance and all other items have of necessity been held to less than \$15,000 for the year.

New movements are likely to gather strength slowly, and especially so when the movements are revivals of former endeavors. Therefore, the Foundation idea has been slow to "take" with Congregationalists. It was complained that a new society had "edged in" on apportionment receipts at a time when efforts were being made to reduce the number of our missionary agencies. Some churches and church members exercised their Congregational right to revolt and withhold support. In most instances there was no quarrel with the institutions, but there was vigorous protest against added machinery with which to do the work of the denomination.

Meantime, the institutions were cut off from the Education Society and had no succor save through the Foundation. Had the Foundation been strangled as an unwelcome member of the Congregational family, an important element in the educational life of the church would have been ignored. The church too would have drifted farther and farther away from the schools of its planting. Although handicapped and

embarrassed, the Foundation had no choice but to go forward in the hope that ultimately there would come understanding of the situation and a general disposition to help.

With such resources as were at hand, the Trustees have endeavored (1) to develop a unified national educational policy so far as the educational institutions are concerned, (2) to secure more sympathetic and helpful relations between churches and colleges, (3) to take, as far as conditions would allow, our share in the Christian education program of the nation, (4) to help our colleges to live up to their Christian calling and heritage, (5) to aid in increasing the power and prestige of Christian educational institutions, (6) to help the institutions with counsel in financial campaigns and with appropriations to current expenses, and (7) to bring home to the consciousness of the churches the meaning of present day higher education.

Under the general policy adopted at the beginning, an effort has been made (1) to secure a careful appreciation of all the values represented in these institutions, (2) to insure fidelity in the matter of trusts committed to the schools, (3) to make sure of the approval of local and state Congregational bodies when rendering assistance, and (4) to establish cooperative relations between institutions where practicable.

In the Foundation report to the Springfield meeting of the National Council, the fact was recited that the National Council at Los Angeles in 1921, when the Foundation was created, had authorized the Board of Trustees to go forward prior to 1926 with a movement to secure an adequate endowment. Plans for a ten million dollar campaign were presented to the Commission on Missions with request for its endorsement. Owing to the fact that the Pilgrim Memorial Fund pledges had not been fully redeemed, the Foundation was asked to postpone further its endowment move and consult the Education Society with a view of presenting a cooperative plan for raising an educational endowment. It is now imperative that the denomination move in the matter of resourcing its institutions. Further delay will mean devastating loss to the church and its affiliated schools. Therefore, the endowment enterprise should have favorable and vigorous treatment in Washington. Let Congregationalists awake to their responsibilities in education!

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From Our Mail Bag

"The matter of support to benevolent objects of Congregational work was discussed by our Benevolence Committee some time ago. It had been suggested that we contribute to the Foundation sixty dollars, but we felt that this was inadequate and, therefore, determined to send instead to the Foundation Board four hundred and seventy-five dollars. We hope that this will be of help in this time of special need."

"I know what it is to work in a denominational school on half enough salary, received in dribbles. I suffered years of that, and I suffer in spirit to-day with everyone who is in such a position."

"My father, my brothers and I have given liberally for more than sixty years to the small Christian colleges and schools and regard these institutions of vital importance for the education of Christian leaders."

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